

P
niv.
0

UNIVERSITY OF OKLAHOMA BULLETIN

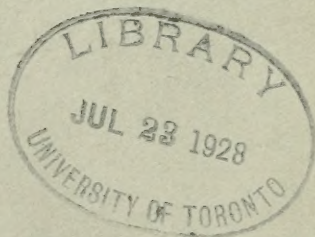
PROBLEMS OF PERSONAL DEVELOPEMENT

OR
STUDIES IN CHARACTER BUILDING
BY

JOSEPH WHITEFIELD SCROGGS, A. M., D. D.



Third Edition, Revised



Issued Semi-Monthly By
THE UNIVERSITY OF OKLAHOMA
Norman, Oklahoma

New Series No. 333.

May 15, 1926.

Extension No. 93.

PROBLEMS OF PERSONAL
DEVELOPMENT
OR
STUDIES IN CHARACTER BUILDING

For ambitious young people and their advisers; Teachers' Training Classes, Reading Circles, Mothers' Clubs, Y. M. and Y. W. C. A. Classes, High Schools, and Individual Study.

BY

JOSEPH WHITEFIELD SCROGGS, A M., D. D.

Third Edition, Revised
Total 20,900 Copies

THE UNIVERSITY OF OKLAHOMA
Norman, Oklahoma

FOREWORD

Never has so much been done for youth as in recent years. Never before has youth had such books, such schools, such games, such fun, such freedom, such privileges, such opportunities, never before have the world and life meant so much to youth. And the amazing response is an enormous increase in crime, especially among the youth; most of the increase in youth under 21. The tide must turn and soon. From every direction we are hearing appeals for higher character, better citizenship; the world needs it as never before, and it is getting just the opposite if we are to believe the crime statistics.

The world is looking to democracy as never before, not because it has more confidence in democracy, but it has lost confidence in all else. Democracy cannot meet the increased demands upon it without a better average citizenship than the world has ever known, and we cannot make better citizenship unless we can make better character. But here the crime statistics confront us again.

The world appeals to the home, the church, and the school. The home is not holding its own. With the enormous increase in divorce, the diminishing efficiency of family life, the smaller families of the most intelligent and well-to-do, how can the world depend on the home? In the smaller communities religion is so weakened by its divisions, and so preoccupied with matters little relevant to character development or the solution of the problems of modern society, that while these conditions continue we can hardly expect such increase in its influence and efficiency as is demanded by the times.

The world appeals to the school for the improved character and citizenship it so desperately needs, and which must come from somewhere or civilization must retrograde if not perish. Nothing else is so unspeakably important. Many teachers and students would respond, but with every energy absorbed in the mechanism of modern education, in "passing," or making grades, and athletic contests, character development seems a remote interest. Schools train intellect more than character.

Can we appeal to youth themselves? We must; no other appeal is adequate. Youth can give the world the greatest race in human history. It has the best chance; it has the best educa-

tion; it lives under the most benign institutions; and where so much is given shall not much be required? The youth in our high schools should give us the finest men and women the world has ever known. The parent, the teacher, the community must help them. Business, politics, everything else is secondary. Is not this true? Ask the crime records.

Youth must face the facts of life. While there is great progress in science and discovery, there is little or no improvement in character; at least not as much as we need and have a right to expect. There is no sufficient answer to such arguments as those of Max Nordeau and Alfred Russell Wallace that the human race is actually degenerating. Such facts are of the most fateful interest to youth who must ultimately be the chief sufferers. The terribly destructive explosives of today cannot be trusted in the hands of criminals. The sullen and discontented masses are gaining in power much faster than they are gaining in ability to use that power for their own or the public's good. Youth must study these problems. All the hopes and fears of humanity appeal to the youth of today to give the world the finest possible characters; and the choicest youth will respond.

To such this little book is address. In such a discussion we need subjects which youth is not yet able to study. The farther we go, the higher we rise, the greater are the arguments for the finer and nobler things of life. Some of these themes will be beyond the full comprehension of youth, but a little mystery will not hurt especially when the general trend is clear. Statements which "go over the head" do not always go over the heart; and even mystery makes a powerful appeal. Some of the "problems of personal development" are hard problems; there are no harder. The most inspiring things in life are not the common-place and familiar; it will take effort to master this little book but it will pay you.

University of Oklahoma.

J. W. SCROGGS.

March 1926.

CHAPTER I

PERSONALITY

Personality is the nearest thing to us, our very self; yet it cannot be defined. What is this mysterious thing called "I?" It is not the clothes, tho appearance is a large part of some personalities. It is not the body, tho form, size, carriage, manner are prominent in our impressions of people. It is not mind, disposition, will; these only reveal personality, and we must distinguish between signs of personality and the inner self which they more or less imperfectly reveal. We often weary of persons who delighted us at first acquaintance; and are sometimes repeld at first by persons we afterwards greatly admire.

Personality has been defined as the sum total of all we are. This definition is neither accurate nor complete, but will suffice for the present study. In studying the Problems of Personal Development, then, the term personality places before us the subject of our investigation. Our personality includes all that we are or can hope to be. "What shall I be?" "What shall I do in the world?" "What will become of me?" are questions of the most tragic interest to all, and, for youth, take the precedence over everything else.

The Real Personality. We must distinguish between the personality which really exists and that which is thought to exist by others who must judge from appearances only; that is, between the material or physical factors, and the spiritual factors, mind, will, ideals. The spiritual is the only real personality; the chief function of the material personality is to reveal the spiritual. The physical can be seen but the spiritual must be inferd from appearance and behavior. The material personality is susceptible of but little improvement but the spiritual personality may be developd and improved almost indefinitely. It is the spiritual personality that may be developd and improved almost indefinitely. It is the spiritual personality which abides and controls; it is the immortal part of us; all else will perish.

Personality and Fate. While our physical personality is largely fixt, and we can make but few changes in statue, form, or feature, our spiritual personality is only latent in us at birth. It is impossible to say how far it is inherited. Family traits of personality are as frequently inherited as features or bodily peculiarities. It cannot be said that an infant has any personality,

but only the germ to be developed afterwards. We cannot say how far the desire for improvement is innate, or what is its source, but we do know that our choice and effort could have been different if we had so chosen. As Prof. James has said, "Life is not a mere rattling of chains forged in eternity". We have part in the development of personality, else we should be entitled to no credit or discredit for being what we are, and there could be no such thing as merit or demerit as we commonly estimate them.

Other Distinctions. Personality may be pleasing, engaging, captivating and still be without depth, permanence, or reality. A classical illustration is Socrates and Alcibiades. The latter had a very pleasing, attractive, captivating personality, while the former was ugly and extremely unprepossessing. Alcibiades was constantly petted, praised, and advanced, while Socrates easily aroused antagonism. It was the irritating personality of Socrates which chiefly caused his execution. Yet in the long run Alcibiades was a nonentity and Socrates one of the greatest personalities of all time. Jesus was not the only great soul who was "despised and rejected of men". "A prophet is not without honor save in his own country". Such proverbs reveal the too frequent tragedy of greatness. We should look beneath a pleasing exterior and find the real self.

Personality and Temperament. While there is some connection between bodily conditions and personality, the relations cannot be defined with sufficient exactness to constitute a science. Four types of temperament are recognized:

Sanguine; Buoyant, cheerful, vivacious, hopeful, sunny, confident, sympathetic, impulsive, enthusiastic, responsive, excitable, gay, unstable, lachrymose, etc.

Phlegmatic; Quiet slow, persistent, calm, determined, judicious, practical, self-restrained, unresponsive, unapproachable, taciturn, listless, etc.

Choleric; Energetic, aggressive, courageous, decisive, prompt, enduring, impatient, irritable, wayward, stubborn, peevish, grumpy, rash, etc.

Melancholic; Reserved, sentimental, dreamy, meditative, pensive, serious, thoughtful, sedate, timid, gloomy, moody, saturnine, morbid, sad etc.

Examples of choleric temperament were Caesar, Napoleon, Paul; melancholic; Dante, Jeremiah, Beethoven, Cowper, Tennyson. These temperaments are sometimes characteristic of nations:

as, the French and Irish are sanguine; the English are phlegmatic the Germans are phlegmatic-melancholic, etc. No disposition could be fully described by any one of these terms, nor would all the adjectives under "sanguine", for example, apply to all sanguine persons. Many of these terms could be applied not only to temperaments but to the entire personality.

Importance of Physical Personality. The first impressions we make are due to our physical personality. If these impressions are unfavorable they are a great impediment and may block the way to just recognition. That the first impressions are superficial only aggravates the case, for, imperfect as they are, very often no others are ever made. It is **hard to live down unfortunate first impressions, therefore be careful of them.** In business, political or social life physical personality is invaluable. Getting a position depends chiefly on physical personality. A pleasing, winning personality is a priceless possession, for without it the greatest character and abilities may never get adequate recognition. The fact that physical personality is inferior to the spiritual must not blind us to its practical value in life.

Cleanliness. Bacon said, "Cleanliness of body was ever esteemed to proceed from a due reverence to God". John Wesley said, "Cleanliness is indeed next to godliness". And there are good reasons for such opinions. Many of the wonders of surgery were delayed for centuries by lack of cleanliness. Patients died, not from the operations but from the uncleanness of the surgeon's hands and instruments. Uncleanliness is always offensive as well as a menace. While revealing personality it also develops many necessary qualities; such as, carefulness, thoughtfulness, good taste, thoroughness, decency, etc. An applicant for a position is often judged by neatness or cleanliness, or lack of them.

Fashion. Dress should be adapted to the personal peculiarities of the individual. It should reveal, not obscure personality. A slavish subjection to fashion indicates an insignificant personality. Such persons often wear articles of clothing which are not only unbecoming but even uncomfortable and injurious to health merely because they are fashionable. But while fashion may often be carried to excess it is nevertheless the outworking of a true instinct. Resistance to fashion may cost far more than it comes to. It may not only cause one to seem uncouth or boorish, but actually to become so.

Personality and Self-Respect. While a superior physical

personality is a constant temptation to pride, vanity, or self-conceit, it is generally necessary to self-respect which is indispensable to our just standing among our fellows. Even if it be a weakness in us, it is nevertheless true that when we are well dressed and know that we make a pleasing appearance, self-respect and self-confidence come more naturally. If we despise ourselves others certainly will not esteem us very highly, and the same principle is true for all degrees of self-depreciation.

Diffidence. Lack of self-assertion may injure life achievement as much as over-assertion. Timidity, bashfulness, reticence may sometimes amount to cowardice. Poise, dignity, self-control must work both ways; prevent excessive diffidence as well as arrogance. First, make yourself worthy of esteem,—be sure of that—then modestly and quietly assert yourself as occasion may require. Be courageous. Be strong.

As A Man Thinketh in his heart so he is. Don't morbidly worry about your faults and defects; correct them. Don't allow yourself to think that you are unpopular, or criticized, or hated. Even if you were, it would be best and strongest to ignore it. Don't imagine things, especially slights where none were intended. Be strong but not noisy; be confident but not arrogant; be true; be genuine; then you will not need to be timid, or bashful, or cowardly.

Consciousness of Personality. The greatest personalities often seem unconscious of their qualities. Study the following:

Self-respect: Consciousness of worthy qualities. Usually commendable.

Self-complaisance: Satisfaction with one's self. May be excessive.

Self-esteem. Overestimating one's merits. Seldom creditable.

Pride: "An absorbing sense of one's excellence." Often associated with strength.

Vanity: Pride of something not a proper subject of pride; as, clothes, etc.

Conceit: Pride of an assumed excellence not really possessed. Offensive.

Self-conceit: A little weaker than conceit and more ridiculous.

This list is of itself a sufficient warning; those desiring the finest personality will avoid the whole list except the first, and that too except when it prevents acts not otherwise inhibited.

Attitude of Personality Towards Others: Jesus said, "Let not thy left hand know what thy right hand doeth." The reason why it is safer for personality to be unconscious of its own excellencies is shown by the list of words indicating the result of such knowledge towards others:

Egotistic: Consciousness of one's excellencies and talking about them.

Ostentatious: Displaying, or calling attention to one's excellencies.

Arrogant: Claiming much for self; conceding little to others.

Haughty: Expressing a high opinion of self and contempt for others.

Supercilious: (Literally, raising the eyebrows.) Showing contempt for others.

Overbearing: A contemptuous manner with oppressive attitude towards others.

It is easy to see the drift of this list towards brutality. Pride tends to make us unconscious of our own defects and unjust in our judgments of others, and unless checked may lead to fearful results. "Pride goeth before destruction and a haughty spirit before a fall".

Humility. Beauties of personality are always enhanced by unconsciousness of them. As pride is cultivated we become less and less able to judge others correctly. The beauties of humility have been praised by poets, philosophers, and religious teachers of all ages. Far better it is to leave the estimation of our merits entirely to others and give our entire effort to **being** rather than **seeming**. Of course the judgments of others about us are always more or less mistaken, but they are on the whole more nearly correct than our own. The personality recorded of us will always be the opinion of others, not our own. Young people often feel that they are not duly appreciated, that they are underestimated. It will save us much unhappiness if we leave all that to Providence and our fellow men. Burns sings:

"O wad some power the giftie gie us

To see ourself as ithers see us!

It wad frae monie a blunder free us

And foolish notion,"

Development of Personality. A babe has no personality; it must be developed. Joseph Lee rightly says that exuberant play is one of the best means of developing personality. It would follow that restraining play too much would diminish its effect.

Clearliness and neatness in the care of the body and clothes are invaluable to the development of both the physical and spiritual personality. So also are the practise of courtesy, kindness, generosity. Practise being friendly, thoughtful, cheerful, accommodating; the results will surprise you. But the chief dependence is upon what occupies the mind,—the thoughts, purposes, feelings. You cannot keep the mind engaged with noble and worthy subjects without rising to their level. There is no better advice than Paul's,—“Whatever things are true, reverend, just, pure, lovely, gracious; whatever in your surroundings are worthy and deserving of praise, take account of them”. The very lowliest lives have abundant materials for out of them have come the greatest personalities.

Personality and Dramatics. It is a fact worthy of note that a great actor has almost never been a great orator. To act the personality of another does not seem favorable to the development of one's own. It has, however, great value in early development. For children to act out the stories they read is the surest way to an appreciation of the facts of personality and of the elements that constitute it. Early reading needs this supplementing, tho there may be some question as to its effect on the child which plays the villain. Team playing is not only valuable in the development of personality but for harmonizing it with others. While the team work of dramatics is valuable, the team work of playing, debating, etc., is more valuable, as well as more economical and effective. The effect of dramatics is more social than individual.

Changing Personality. While retaining a degree of identity, personality is constantly changing. It is affected by every experience in life, especially in reformation, changing occupations, and religious conversion. It is constantly affected by companions and surroundings; and no great crisis in our lives ever leaves us just what we were before. Association with great books or worthy thoughts may neutralize or even exclude a baneful environment. A good part of life's work is seeing to it that no materials are built into personality that we do not desire to have remain there forever. By taking advantage of these forces which change personality and beginning in time we may develop almost any personality we desire. We may never be rich, we may never reach high positions, but our personality is what we really are and nothing can take it from us. In addition these changes in personality, psychology reveals many cases where the

same body has apparently been inhabited successively by different personalities. They are among the most strange and startling phenomena we know, but they cannot be adequately studied here.

Alternating Personality. We can note one type, "Alternating Personality". Almost every one has "moods" in which he is different from his usual self. This is always regrettable and often deplorable. To say, "he is not himself today" is a poor excuse. Our associates have the right to expect us to be our uniform selves at all times, and we have no right to demand or expect them to make allowances. We are usually judged by our worst moods, and many a poor wretch has been hanged for acts committed in an evil hour which he afterwards repudiated and deplored. The term "alternating personality" is usually applied only where there is a change of will and disposition and often of memory. Such cases often result from brain tumors or injuries and persons formerly of the highest character become completely changed, even committing crimes. We should be extremely careful and reluctant in changing our opinion of one who has uniformly lived a good life. For ourselves we should practise constancy and never give way to moods or tempers.

Constituents of Personality. Among the most important qualities affecting personality are "self control, self-confidence, courtesy, a mind eager to know and understand, and a resolute but well-disciplined will." By cultivating these we may develop a high type of personality. It has been said that "Everyone carries a personality trade-mark in face, in speech, in looks, in manner." While, then, personality is so mysterious and evasive we cannot do much to modify and develop it. Philip Brooks says, "Personality is a conscious relation to God", and "All truth comes to us through personality". At its farthest reach personality meets the Divine, and crowning the highest personality are the Divine ideals and will.

Varieties of Personality. The following list of adjectives and compounds of various kinds of personality is selected from a list of 1000 and is by no means exhaustive. Many of the adjectives are naturally to character or disposition. No two personalities are alike and no single adjective will fully or adequately describe any personality. The list will repay careful study, especially when used chiefly in psychology and are not exactly in line with the others; as, abnormal, alternating, disintegrated, double, multiple, primary, secondary, etc.

Abject	Congenial	Friendly
Abnormal	Contemptible	
Accessible	Conspicuous	Genial
Active	Convincing	Generous
Admirable	Courageous	Gentle
Affable	Cringing	Genuine
Agreeable	Crude	Good
Aggressive	Cultured	Graceful
Alluring	Cynical	Gracious
Alternating		Grand
Approachable	Dainty	Great
Ardent	Debonair	Groveling
Artificial	Defective	Gruff
Aspiring	Delicate	
Assertive	Delightful	Harmonious
Attractive	Demure	Hateful
August	Depressing	Haughty
Austere	Determined	Hearty
	Dictatorial	Homely
Beautiful	Dignified	
Bewitching	Disagreeable	Imperfect
Blunt	Disintegrated	Imperious
Blustering	Domineering	Important
Bold	Double	Imposing
Breezy	Doubtful	Impressive
Brutal		Independent
Bumptious	Eager	Indifferent
Bucyant	Earnest	Insignificant
	Ebullient	Inspiring
Candid	Effusive	Interesting
Captivating	Elusive	Inviting
Charming	Enchanting	Irritable
Cheerful	Engaging	
Clumsy	Enigmatic	Jaunty
Cold	Enthusiastic	Jocund
Comfortable	Evasive	Jolly
Companionable	Exquisite	
Commanding		Kind
Compelling	Fascinating	Kingly
Complacent	Fine	
Complaisant	Flippant	Light
Condescending	Frank	Live

Lordly	Quiet	Stupid
Lovable	Queenly	Sturdy
Lovely		Suave
Loving		Sunny
	Radiant	Superb
Magnetic	Rare	Swaggering
Magnificent	Refined	Sweet
Manly	Remarkable	
Masterful	Repellent	Timid
Mild	Repulsive	Taking
Modest	Reserved	Tawdry
Multiple	Romantic	Terrible
Mysterious	Rude	Theatrical
	Rugged	Thoughtful
Negative		Towering
Neutral		
Nice	Secondary	Unconscious
Noble	Secretive	Uncouth
	Self-centered	Unimpressive
Obnoxious	Self-conscious	Urbane
Obsequious	Self-reliant	
Odious	Serene	Vain
Offensive	Severe	Vulgar
Oily	Shallow	
	Sinister	
Passive	Slouching	Warm
Pathetic	Sluggish	Weak
Perfect	Sordid	Well-balanced
Persistent	Splendid	Winning
Pitiable	Stately	Winsome
Picturesque	Steadfast	Wishy-washy
Polite	Stern	Womanly
Positive	Stiff	Wonderful
Polymorphous	Stoic	Worthy
Primary	Strenuous	
Prominent	Strong	Yielding
Prosaic	Strutting	Youthful

STUDY ON CHAPTER I

Suggested Questions to Aid Discussion

1. Why is personality so important? 2. Is there any truth in the saying, "Clothes makes the man"? 3. Define spiritual

PROBLEMS OF PERSONAL DEVELOPMENT 13

personality: material personality. 4. Which usually receives the greater attention? 5. If we cannot help being what we are, could we have any merit or demerit? 6. Why is the world so often mistaken in judging personality? 7. Make a list of reasons why material personality is important. 8. Make a list of reasons why spiritual personality is more important. 9. Were the personalities of Socrates and Alcibiades material or spiritual? 10. Which temperament would you select for a teacher? 11. Which for a railway ticket seller? 12. For a poet? 13. For a politician? 13. For a business manager? 14. For a companion? 15. How would you class George Washington? 16. Abraham Lincoln? 17. Woodrow Wilson? 18. Give the temperaments of the members of your class. 19. Can we have self-respect without some degree of self-complacency? 20. Can we have self-complacency without some degree of self-esteem? 21. Why are vanity and self-conceit signs of weakness? 22. Why would a vain person "fish" for compliments while a proud person would not? 23. Why should a conceited person be offensive and a self-conceited person be ridiculous? 24. What is the difference between self-respect and egotism? 25. Why should egotism so easily become arrogance? 26. Are conceited people always mediocre? 27. Is it always well for us to see ourselves as "others see us"? 28. Would it depend on the companions we had? 29. Make a list things one may do to improve his personality. 30. Why should exuberant play develop personality better than restrained play? 31. Why does team playing develop personality? 32. Why should personating the character of another tend to weaken our power to express our own? 33. Which qualities in the list would be changed by reformation or religious conversion? 34. What qualities should an ideal business man have? 35. What, a judge? 36. A football player? 37. Which words in the list apply only to girls or women? 38. Which to men or boys? 39. Does personality tend to change for the better or for the worse? 40. What can we do to get the personality we desire?

PERSONAL QUESTIONS

(Not to be discuss in class)

1. Make a list of the adjectives in the list which you think apply to you and discuss it with a friend. 2. Make a list of the qualities you would like to possess. 3. Make a list of the qualities you would like your best friend to possess. 4. Which qualities do you dislike?

CHAPTER II.

HABITS

Meaning. The word "habit" is the 3rd person singular of the Latin verb "habeo" and means literally, "he, she, or it has". Since "have" is a transitive verb and no object is given, it is not clear whether "a habit" is something we have or something which has us. Since habits are good servants but bad masters we may say that we have good habits, but that bad habits have us. Habits are a sort of inertia which keeps us going in any direction in which we have started. They have been called "second nature", and the Duke of Wellington said they were not second but ten times nature. Character is said to be a bundle of habits, and "hell" has been said to be an accumulation of bad habits.

Habits Inevitable. "We have habits because we have bodies" says Prof. James. Habits of some kind are inevitable. We cannot live without repeating acts, and every time and act is repeated a habit is being formed. It may not be strong enough to continue but psychologists have reason to believe that after an act has been performed only once it is easier to repeat it than it was to perform it the first time. Habits are one of the chief bases of personality. Since they are inescapable, and good habits are our richest possession, and bad habits our completest ruin, it is evident that they are one of the most important problems of personal development.

Kinds of Habits. In addition to the ethical classification, good and bad habits, we have physical and mental habits, natural and acquired habits, natural and artificial habits, and in fact, as many different habits as there are acts, thoughts, feelings, or conditions to be repeated. Natural habits grow naturally out of individual experiences, while acquired and artificial habits are formed by conscious efforts acting against inertia, natural inclinations, or physical or mental. Artificial habits do not arise from any natural needs but are contracted merely for some purpose, such as the uses of intoxicants, tobacco, opium, etc.

Artificial Habits Dangerous. All natural habits, or habits growing out of natural needs are provided with checks upon them. If they are indulged too far they create a revulsion severe enough to check them. It is a tradition of the good old times that mothers used to break their children of stealing jam by giving them so much that it not only made them sick and so compelled them to stop, but destroyed the taste for it so they could not eat it afterwards. Tho such mothers may be somewhat mythical there is no doubt that such a principle exists. But with artificial habits there are no such checks, and if the habit is injurious it will go to ruinous extremes unless checked by reason and will. Drink and use of opiates are too familiar examples.

Habits Grow. Habits are usually either growing or weakening, waxing or waning. While repetition of an act makes it a habit, not repeating it destroys a habit; therefore habits are constantly growing, either positively or negatively. As we shall see, this is the reason for both the great values and the dangers of habits; they grow unconsciously, so that it is hard to keep a good habit or lose a bad one. As a rule natural and artificial habits tend to grow, but acquired habits, like playing a musical instrument, typewriting, telegraphy, stenography will be quickly lost unless practise or repetition is kept up by deliberate acts of will. Practising with careful attention greatly accelerates the acquisition of skill or habit, and the habits so formed are much more lasting.

Physical Basis of Habits. The extreme delicacy and sensitiveness of nerve structure make it especially liable to habits. While the innermost nature of the processes is yet a great and utter mystery, the results suggest that something like "nerve currents" pass along nerves. There are myriads of nerves: and it seems natural that after a given current has passed over a certain nerve the nerve may be so modified that the same current would go that way again more easily than take a new path, so that if repeated often enough it would make something analogous to a path thru the brain. When once these brain paths have been established, the actions caused by the nerve currents traversing them happen without either effort or attention. This may be illustrated by pouring some water on the ground. It will take the path of least resistance. If now more water be poured it will follow the former paths which will gradually be worn deeper. Something analogous to this seems to happen in the brain.

Habit Simplifies Effort. As soon as an act has become

habitual the mind is relieved from all attention to it and the entire attention can be given to new acts where it is needed. In learning to play the piano, for example, attention is at first divided among many things and the performance is very slow and laborious. But every time an act is repeated it becomes more habitual and requires less attention. The best plan, then, is as far as possible to do but one thing at a time, and make that habitual. Then it can be repeated indefinitely while the attention is turned to other things. Acquiring skill in playing a piano is the acquiring of related habits. So with everything we learn to do; it is impossible to acquire skill and accuracy except by making the elementary or beginning acts habitual, thus leaving the mind free to attend to the more difficult movements. It is evident that the first essential in learning to do anything is to perform the first necessary movements in exactly the same way; the chief thing is accuracy not speed, for if the acts are not repeated in exactly the same way they do not become habitual so quickly, the learning is slower, and there will be less skill.

Habit and Fatigue. Acts which do not require will power or consciousness weary us but very little and usually not at all. The secret of getting a great deal of work done, then, is to make as much of it habitual as possible. A coal heaver who does not at first exactly repeat the same movements and as often as possible, that is, make them habitual, has to put forth his full strength constantly; this makes the work exceedingly hard. But as fast as he can make the movements habitual they cease to require attention and so cease to be wearisome, and he can work faster, harder, and more skillfully and yet with less fatigue than at first. The amount and quality of work we can do, then, depends on how much of it we can make habitual; that is, repeating the same movements as much as possible. So called "scientific management" has accomplished some wonders in this way; it has often enabled men to accomplish more than twice as much work in a given time and with less weariness. Conscious effort wearies; habitual effort does not.

Habit and Character. We think we know what a man of good character will do under all circumstances, and therefore we trust him. Sometimes however, we cannot fully trust him altho we have entire confidence in his motives. For a man's character is not fully established unless he not only intends to do right but has formed such habits of right doing that he does so automatically. Of course we must give him great credit for form-

ing the habits, but it is the habits that we rely on. To form a good character, then, we must carefully control and select our purposes and intentions and make them habitual; then the acts resulting from them will also be habitual, and so dependable. Temptations have but little power to influence habitual acts, so that every good habit fortifies us against temptations.

Economy of Habits. Habit is the greatest time saver. Think how long it takes us to learn to stand or to walk, or to ride a bicycle. To stand still is quite an achievement. The body starts to fall; the fact is reported to the proper nerve center and a command goes out to the muscles on the opposite side to pull it back. The command must also tell the muscles how hard to pull and when to quit, and sometimes combinations have to be figured out. Learning to stand alone is merely making all these acts habitual and so unconscious. After we have learned, leanings of the body are scarcely perceptible until they are checked, and we can stand still and devote all our mental energy to making a speech, entirely unconscious of the struggle our nerves and muscles are having to keep us in proper position. Without habits, it would take hours to dress and eat, and there would not be time enough for anything.

Habit and Extra Self. Every useful habit formed is like getting an assistant to go to work for you without wages or supervision, that will do every time just what you have decided hundreds of times is the best thing to do, and so relieves you of everlastingly repeating those decisions. Every habit, then, is a dependable assistant to whom you may leave all oft repeated acts and devote your energy to new matters. Every good habit you have, then, is an addition to your personality, and what you can make of yourself in this way is limited only by your diligence and intelligence in forming useful habits.

Habits A Fly Wheel. In an engine using a crank no amount of force from the cylinder could turn the fly wheel at the "dead points" where the crank is in a straight line with the piston rod; at these points the mightiest engine is helpless. But the heavy fly wheel cannot stop suddenly and its inertia carries the crank past the dead points at undiminished speed. Habit is a sort of fly wheel both to the individual and to society. Neither an individual nor a nation can change suddenly, however necessary or reasonable the required change may be. The new condition must become habitual before the change is really effected. Habit makes us submit to many things which we know are absurd, in-

jurious, and even wrong in dress, etiquet, politics, business, etc. We do them because we have a ways done them; they are habits.

Habits Allies or Enemies. We may line up our habits as an army of helpers so that we may fight life's battles not alone but as commander of an army of our own selection and training. What we achieve in life will depend not so much on our intentions or abilities as on the habits we have trained and organized for our service. By means of habits a mediocre mind or personality may accomplish wonders. But with bad habits it is the reverse. We may find our best endeavors at the moments of supreme opportunity thwarted and defeated by incompatible habits of selfishness, sluggishness, or perverseness. As Prof. James says, "Make your nervous system an ally, not an enemy." and Jesus said that one's enemies are of his own household; they may be of his very self,—his habits. Thru life your habits will be your best friends or your worst enemies.

Made Necessary Acts Habitual. You will have to get up every morning as long as you live, and yet there are many who cannot do this without effort or even struggle. Only think what an amount of effort one will waste in a lifetime who has contracted such a habit! Mr. Gladstone trained himself when a boy to go to sleep at once after going to bed; and in his later years, when overwhelmed with cares and worries, he would be sound asleep within two minutes after lying down. No wonder he retained his marvellous vitality till such a great old age; such a habit would add years of victorious service to any life. If certain acts have to be performed every day while you live, find the time to do them and do them exactly that way every time till they become formed and you will go on performing those acts without effort or even attention. This is one of the great secrets of building a great personality.

A Habit Is Slavery. Habits have been described as slender threads which when they first begin to wind about us are easily broken, but as they accumulate their strength increases until we are bound by them and think that you can control your habits. You cannot. You know it. You even lose the desire to control them. While they are forming, you can control them; but once formed, they are your masters. Many people are victims of this mistake. The victim has formed a habit, and he is so firmly restrained a habit he can do nothing but do it. It is a trap for you. All and continued approval of a habit is slavery to it. If and slavery to it is merely a kind

of self-control. But if it is one you do not approve it will war thru life against your best endeavors; it will weaken your personality at its very citadel. It is claimed that some habits are neither good nor bad. But to put yourself under control of the trivial is only a degree less harmful than putting yourself under the control of the bad. Worthy life is not trivial.

Power of Habit. Huxley tells a story of an ex-soldier who was carrying home his dinner when some one called out, "Attention". Instantly he dropt his dinner in the gutter and stood at attention. Habit holds us to our life work which we would often give up in times of discouragement and failure. The stability of character and also its instability is due to habit. Prof. James in his classic illustration says, "The drunken Rip Van Winkle excuses himself for every fresh dereliction by saying, 'I won't count this time'. Well he may not count it and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out."

Forming Habits. To form just such habits as we wish is, then, the most important, the most fruitful, the most triumphant achievement of life. Most personal habits are formed before 20; youth is the chief habit forming time of life. The chief question when we leave school is not what we have learned, but what habits we have formed. This, especially in later years, takes the precedence over every other interest or meaning of childhood. A volatile, notionate person who never does a thing twice the same way becomes the completest nonentity possible because he cannot form habits.

Bain's Laws. Prof. Bain, a great psychologist, has formulated two laws of habit forming to which Prof. James has added another. These should be mastered by every one. They are:—

1. **Begin with the greatest possible strength of purpose.** Surround yourself with circumstances helpful and sustaining to the new habit; accumulate as many reasons for it as possible; get every possible reinforcement for it. All this is necessary because the new effort will be followed by a reaction which is likely to destroy the new habit in its very beginning. It is never more true than here that the beginning is half the battle.

2. **Never permit an exception to occur till the new habit is securely rooted in your life.** Every time you drop the ball you

have a lot of thread to wind over again. Every exception is losing a battle. Acquire the habit as quickly as possible; accumulate the utmost momentum. "He who every day makes a fresh resolve is like one who, running to the edge of a ditch he is to leap, forever stops and returns for a fresh run" (Prof. James.)

3. Seize every opportunity to exercise the new resolution. This is an important supplement to the other two laws. The vital moment in forming a habit is when it begins to control our acts; this tests the previous steps and completes the process. Habits, like everything else, grow only by exercise.

Breaking Habits. It is doubtful if a habit can ever be broken; we can only replace it with another. As long as we think of the habit it will not yield; we cannot go to sleep by thinking how much we wish to or need to. Do not think about the habit you would break; think of its opposite. But think and act repeatedly in the same line; habits are not formed by scattering efforts, a habit is an army, not a mob. Breaking a habit is far more difficult than forming one, for breaking a habit means forming an opposite habit in the face of the opposition of the old one, which often returns in full power after we think the new one established. Many a one who has reformed has been cast into the depths again by the recurrence at an unguarded moment of a habit he loathes. Eradicating a bad habit requires the creative power we call Divine. Nothing in all our life is more serious than a bad habit.

Choose Your Habits. It is almost infinitely easier to form habits in youth than in later years. Youth tires of monotony and routine, yet it is the repetition of acts that makes them habitual. A good home is the best device humanity has evolved for the formation of wholesome habits. The regular round of chores and duties, if done with cheerful spirit and unselfish obedience, will equip one with the most necessary and essential habits needed thru life. A well managed home will equip the child which makes a good and willing use of it with most of the habits essential to good character. Emphasis is put on "cheerful willingness" for that indicates the full consent of the will. The child that does its daily duties in an ugly resisting spirit loses life's greatest opportunity to form good habits and forms evil ones instead. Parental control should interfere.

Persistence of Habits. The most terrible fact of human life is that character tends to become permanent. The reason for

this is found in the persistence of habits. But while the bad unworthy, injurious habits are the Broad Road that leads to destruction,—the way of ease, of selfishness, and indifference,—it is also gloriously true that good habits are even more persistent than bad ones. You have only to think of the long train of honor and blessedness and service and happiness that follows every good habit, to see that forming good habits is by far the most important work of life.

We Are Unconscious of Habits. As an act becomes habitual we perform it with less and less attention. As habit becomes stronger, then, we are less and less conscious of it. If you were asked to name your chief habits it is doubtful if you could do so. Often we do not know that we have a habit (or that it has us) until it is strongly established; and the stronger the habit the less conscious we are of it. That is one of the greatest values of habits and at the same time one of the greatest dangers. In the brief transcript of the proceedings at the Judgment Day, Jesus tells us the greatest rewards are to be for things the actors did not know they had done, and the saddest doom for failures that the unfortunates were unconscious of. That is to say, the final judgments are for habits, for the things we do persistently but unconsciously.

Habits Eternal. Heaven and hell are in the far distant future; they lie beyond our earthly vision. They may seem doubtful, but there is no doubt whatever about the formation of habits and their effects on character and personality. The solemnest fact in human life is that character tends to become fixed and unchangeable; that habits are permanent. The end of the process is heaven or hell; and it is inescapable.

Living at Our Best. All our lives have their better moments when we rise to our best; moments when the stingy are generous, the base are noble, the selfish are loving. To make the self of these best moments permanent is the crowning success of all human achievement. We must **be** what we would **become**. And to be for even one brief moment the best, the noblest that we can be is an achievement always within our reach. This is the shining way that leads to the perfect day.

STUDIES ON CHAPTER II.

Suggested Questions to Aid Discussion

1. What is a habit?
2. If we never did a thing the same way twice would we ever form a habit?
3. Make a list of good

habits. Of bad habits. Of useless habits. 4. Will too much of a good thing disgust us with it? 5. What special danger in artificial habits? 6. What kinds of habits are hardest to keep? 7. What kinds are most persistent? 8. How does habit help us to learn? 9. How does habit prevent fatigue? 10. Why are one's habits more trustworthy than his intentions? 11. Why do we often try to lean against something while reciting or speaking? 12. How do habits enlarge one's personality? 13. How is a habit a kind of fly-wheel? 14. Are good habits more valuable as allies than bad habits are dangerous as enemies? 15. Will the habit of getting up promptly at a signal make it any easier to get up on a cold morning? 16. Why is it necessary to do a thing exactly the same way many times in order to form quickly the habit of doing it? 17. May we really become a slave to habit? 18. Why are not people more ashamed of such a condition? 19. Why did the ex-soldier drop his dinner? 20. When is the habit forming time of life? 21. What reasons can you see for Bain's First Law? 22. For the Second Law? 23. For Prof. James' additional law? 24. How can we get rid of an undesirable habit? 25. Why is it so difficult to break a habit? 26. Why is a good home the best place for forming useful habits? 27. If home life had more variety would it be as good for habit making? 28. Is the persistence of habits more of a good than an evil? 29. Explain the process of conversion. 30. Backsliding. 31. Why should we be unconscious of habits? 32. Is it fair that the final judgment should be for things we are unconscious of? 33. Why? 34. What would be the result of always doing our very best? 35. Is it easier to break a habit suddenly or gradually?

PERSONAL QUESTIONS

(Make out answers to these questions and discuss them with your mother or teacher.)

1. Do you get up promptly at the proper time? Why? 2. Do you go to sleep quickly after retiring? 3. Do you chew your food thoroughly or swallow it as quickly as possible? 4. Is your speaking voice high or low pitch? Sad or cheerful? Soft or loud? 5. Do you write legibly or scribble? 6. Are your movements controlled or careless? Awkward or graceful? 7. Do you hold your head up and your body erect? 8. Are you neat or slovenly in dress? 9. Do you wear or use the clothes properly? 10. Are you habitually courteous and deferential? 11. Are you habitually truthful? Kind? Unselfish? Attentive? Pure in Heart?

CHAPTER III. SELF-EDUCATION

Meaning. The term self-education is here used not so much in the usual sense of education without a teacher, as of the part that the student must take in his own education. The old adage applies here, "You may lead a horse to water but you can't make him drink". All the facilities of education,—teachers, schools, textbooks, apparatus, etc.—only make education possible; they bring it within the student's reach; his education will depend entirely on the use he makes of them. Nothing can educate the student but his own efforts; all that the educational facilities can do is to direct his efforts and prevent waste of time and labor. Unless the student does his part all else must fail— the student must educate himself.

Education is Growth. Education is mental development or growth, and follows the same laws as all other growth. There is no short cut by means of which a three year old child can become a full grown man or woman in a few months, or a few years even. Too rapid growth of the body is not a promise of either strength or health or long life. In physical growth we do not desire such things, and would consider such sudden growth a calamity. To grow normally the body must have food and exercise, wholesome conditions, proper care and ample time. This is equally true of the growth of the mind and character.

Education Not Knowledge. The relation of knowledge to education is like that of food to bodily growth. We take food in order to grow, but food is not growth. No more is knowledge mental growth. Knowledge is mental food by which the mind grows. Some knowledge is chiefly valuable in practical life; other knowledge is chiefly valuable as mind food; they are often confounded. We often hear it said that we go to school to learn; but we do not. We go to school to grow; because the school directs and stimulates mental growth better than anything else that has been discovered. We have schools to impart useful knowledge, that is, knowledge in our life work; as, Business Colleges, Law Schools, Medical Schools, Music Schools, etc., but these should be preceded by educational schools, that is schools whose chief function is mental growth and development. Some kinds of knowledge are valuable for both purposes; as, reading.

arithmetic, etc. Education is not knowledge but acquiring the ability to get knowledge. Arnold of Rugby used to tell his students, "You do not come here to study, but to learn how to study".

Snapshots and Short Cuts. Students often seek for the easiest ways, the most expeditious methods of getting a diploma. While for many practical purposes these short cuts have some value, they are of little value for mental growth or training and are often obstacles, so that instead of really being snapshots and short cuts to an education they are the very opposite and make real education more difficult if not impossible. The student should learn this truth at the very beginning and never lose sight of it,—the only thing that can educate him is his own efforts, and anything which diminishes his effort deprives him of education to just that extent.

Education and Natural Ability. Every one has some natural ability to acquire knowledge and this ability is susceptible of great increase. Developing this ability is what we mean by education. But these natural gifts vary widely; some without education have more power to acquire knowledge than others have with it, but nevertheless every one's power may be indefinitely increased. Sometimes it is said, "here is one who never had an education yet he excels those who have; therefore education is unnecessary". But every one is educated some, else he would remain an infant thru life. No matter how great and varied natural genius may be, education would develop it and make it more effective.

Self-Education. We do not say that Abraham Lincoln was uneducated but that he was self-educated. He could not have written the Gettysburg address while he was splitting rails or clerking in a country store. In his case there was mental growth and development just as really as in any other person. He was not uneducated by any means. His self-education cost far greater effort than if he had been able to attend school. The way he got his self-education was far too difficult for most of us, there are few whom the difficulties he overcame would not have disheartened. His education was not complete nor symmetrical but that must not obscure the fact that he was educated. It is doubtful if any school could have made him any greater than he was.

Advantage of a Teacher. Very, very few of the human race have the power and genius to get an education under the difficulties Lincoln had to overcome. The teacher saves the student's time and prevents waste of effort by keeping him on the right

track, by making his work more systematic and progressive. The teacher is often a stimulus by arousing the student's interest and desire and by sustaining his courage and persistence. The teacher, having been over the road, knows how to direct the student's energies, what should receive first and most attention, and so secures the utmost results from the student's time and efforts.

The Teacher Can Only Assist. But the teacher cannot educate the student; even her assistance is very limited. The teacher who helps the student work his problems or translate his Latin may receive the student's grateful thanks if he is ignorant of the real nature of the supposed "assistance". It is exactly the same principle as the teacher assisting the student to eat his dinner, or kindly eating it for him. It saves the student a little labor and trouble doubtless, but robs him of his dinner. The more hard problems the student works the more valuable his education. If difficulties are too great they dishearten and prevent progress instead of educating. The teacher prevents this by adjusting the difficulties to the abilities of the student. Only a very great genius can do without a teacher.

The Teacher's Personality. One advantage of the school is said to be the teacher's personality. This is not always an asset. The teacher who attracts more attention to herself than to what she teaches is fatally deficient as a teacher, tho such are often sought by shallow, superficial educational administrators. The student has no vital interest whatever in the teacher's physical personality; he is interested in her only as the director and inspirer of his studies. The World's greatest teachers have been ugly or unprepossessing; as, Socrates, Pestalozzi, Froebel, etc., and the prophecy of the Great Teacher said, "He hath no form nor comeliness and when we shall see him there is no beauty that we should desire him". Estimate your teacher by her spiritual personality; by her interest in what she teaches, her enthusiasm for her work, her unselfishness, her insight, her faithfulness,—these are the vital and permanent qualities. Be sure you appreciate her patience, her self-denial, her efforts in your behalf, her zeal for the welfare of her pupils. The teacher who inflexibly and sternly holds you to the very best you can do, will not palliate your weakness nor yield to your moods. is the best and noblest friend you will ever have and you will see it in later years if not now.

The Hard Lesson. Pupils have been known to make faces at the teacher for assigning a hard lesson. But if the lesson is

only hard enough it is the opportunity of a life time. The student may do more hard work on one hard lesson than upon many easy ones. On the hard lesson he may concentrate every particle of mental energy he possesses and so get more. One hard lesson may be worth a hundred easy ones. Of course the value is not in the hard problems themselves but in the work it takes to solve them. Only effort can develop the ability for greater effort. Added strength, either of mind or body comes only when we have used to the limit the strength we already have. We go to the end of our strength to get more.

Effort Is Your Own. While the unwise teacher might prevent you from having a hard mental struggle by doing part of your work for you, she cannot give you the results; she would have the benefit, not you. It is only what you yourself do with conscious effort that educates you. What the teacher may drive you to do, or coax you to do, or may be bribe you to do by means of grades and smiles is of little and usually of no value; it is only what you do by the exercise of your own will that causes the development and mental growth which we call education. All the teachers and schools and books on earth cannot educate you, only your own individual efforts can do that.

Self-Execution. It is impossible to over emphasize this truth. There is an old saying: "Self made or never made". You can never become anything of importance to the world except by your own efforts. You will be self made if you are ever made at all. No teacher, for example, can give you a good handwriting. She may give you valuable suggestions, call attention to errors, keep you trying when you are about to give up, but you have to acquire the handwriting yourself. This is equally true of mental achievements tho not so easily seen. If you fail to get a good education you have only yourself to blame; you did not make the necessary effort.

What Is Study? To the mental efforts which educate we give the name "study". A student is supposed to be one who studies. "Study" should be a very popular word with students. What is study? The theme is too large for full discussion here. Books have been written about it, and yet more books will be written, but it is safe to predict that the subject will never be exhausted. There are many kinds of mental activity required for the different subjects studied. We do not use the same kind of mental activity, for example, in translating latin that we do in solving geometry problems. We need a variety of studies so as

to develop all kinds of mental activity, for we never can know while in school what kinds we shall need most in life.

Memorizing Is Not Study. Many students make the mistake of devoting most of their study time to memorizing. This is usually the least important part of study. It is a waste of time to memorize what you do not fully understand, for until it is understood it cannot be correctly associated with other knowledge; you will give as much effort to memorizing the unimportant as the important; your memory of things you do not understand will be so unreliable that you can never depend upon it. The student who memorizes most at the beginning of a course may stand high at first but will gradually go down. Memorizing is not really study at all, especially if it is merely mechanical memory or learning by rote. After you understand a subject memorize the essential points, but this is about the last thing you do in studying a lesson. McMurry says, "Thoughtless memorizing is an evil".

Studying and Thinking. Helen Keller, the famous blind and deaf woman, complained of her school days that she had to study so much that she did not have time to think. We do not say that we think subjects, but that we think "about" them. In study we should not confine our minds to what is in the book, but should think of what it means, how it applies, how it yokes up with other truth we know; that is, we think all around and about what the book says. Helen Keller had to commit so much to memory that she did not have time to think what it meant and to connect it with other knowledge. Thinking is by far the most essential part of study. Those who in their freshman year think most about what they study will rank higher in their senior year, and still higher when they get out of school into life. To become a good thinker is the finest result of education.

How to Study. There is room for only a few suggestions:

1. Go at it energetically, don't dawdle; make hard study a habit; do with your might.
2. Think about what you are reading; concentrate your whole mind on it; think of the meaning, connections, and applications of what you are studying.
3. Make notes, summaries, outlines, comments in your own words, and memorize the most important items. Don't try to read without a note-book; get the note-book habit.
4. Don't re-read too soon. Read your notes and comments

frequently, re-read important paragraphs; accustom yourself to making one reading sufficient.

Thin: About What You Are Studying. You cannot study and at the same time think about what a thundering good time you had last night, or about any other subject whatever. One of the most important powers of the mind is concentration, and we can develop it only by concentrating. When you can so concentrate your whole attention on what you are studying that you are unconscious of all else, you are a genius. To learn to do that is one of the chief essentials of an education. Every time you concentrate your mind on anything you have more power to do it next time. Keep your mind on what you are studying. It is up to you; and no one else can help you.

Purposeful Study. Studying merely "to be a doing", aiming at no result, cannot bring the best results if any at all. Porter says, "The reason why self-trained men so often surpass others is that they know for what they read and study". A strong and definite purpose may overbalance the aid that even teachers and schools can give where such purpose is lacking. To get a lesson because the teacher requires it is better than no motive at all, but it is very inadequate. To study to get a grade, or because it is in the book, or to keep up with the class are equally inadequate motives. It is far better to interest yourself vitally in the subject; see what it is valuable for in life, what use you can make of it; how you may use it to change an opinion, strengthen a conviction, or correct a misconception. Best of all you may study just for the sake of mastery.

Knowledge Must Be Used. Bacon says, "It is better to tell it (what you have learned) to a statue or a picture than let it smother in yourself". Using or repeating what you learn formulates it, clarifies it, makes it your own. Dewey says, "A thought is not a thought unless it is your own". Constantly seek opportunities to make your new knowledge useful for you have a very weak hold on it until you make an original use of it. Lowell says, "There is nothing less profitable than scholarship for the mere sake of scholarship". You are doomed by the laws of your mind to forget practically all the knowledge you acquire except what you make use of. Seek applications for what you learn for knowledge is permanently valuable unless it can be applied. Skill in applying knowledge is even more valuable than talent in acquiring it.

Empire Speaking. British military practise requires every

candidate for an officer's commission to make a 10 minute extempore speech every day as a part of his preparation for leadership; for a man is not qualified for that unless he can express himself clearly, forcibly, and effectively on the spur of the moment. The high school literary society is as indispensable as any class or subject; no student can afford to neglect it. It should be voluntary for its educational value is greatly diminished by being required by the faculty. An extempore speech on some live topic should be a part of every literary society program. Make every such exercise the very best you can do, for it is only by living at our best that we can grow better till we become the best we can be.

Study Alone. The kind of study which permanently profits you most is voluntary study, where the propelling force is your own will. The teacher with a strong personality who drives, or the winning personality which leads, harm the student when he ought to go alone. Imitation is not education nor anything like it; it usually hinders it. It is only what you yourself do that counts. Students who study together to make their lessons easier may get better grades by it, but they weaken their individuality, their power to work alone. They are not developing themselves at all. The object of education is not merely to get lessons but to get all your powers under your own will; it is only while you are doing this that you are being educated.

Vital Interest. You can concentrate your attention more energetically and completely on what you are interested in. Only that which interests you has much part in your education. The most valuable kind of interest is not that which has to be attracted but that which is the result of earnest, resolute effort. Arouse interest in what you study; see what it is for; its connections with other knowledge; excite your curiosity; be interested in everything you study. On your interest will depend chiefly whether your work is delightful or irksome; inspiring or depressing. This interest you must supply yourself; no one else can furnish it for you.

Training the Will. Do something every day you don't like to; do it simply because you have resolved or willed to do it. If you make a resolution, keep it just because you will, if you have no better reason. Exercise your will; there is no other way to make it strong. And every time you break your resolution or change your mind you weaken your will. Even when the change is absolutely necessary it is a choice of evils. Your will is your-

self, the very core of your personality. It is the nearest approach we can make to the mystery of self. And you should not only make your will strong but make it good. If it is a bad will the stronger it is the worse. The greatest achievement of life is a will educated to choose the right, whose decisions are uniformly just, wise, and good. The great school for the will is religion; that makes it the culminating interest of human life.

Society Educates. Of course the silly society where only "small talk" is heard is not so valuable as that of thoughtful, well-informed people; but even such society is better than none at all. You need the brightening of wits which results from animated conversation. The ability to talk well, easily and interestingly is not only of infinite value in practical life, but is invaluable as a part of your education. One secret of Abraham Lincoln's wonderful self-achievement was his fund of droll and funny stories which he early learned to use so effectively. His social education was far superior to that of the average man.

Training the Voice. Your social achievement will depend very largely on your voice. Avoid a high pitch, harsh, nasal tones, and indistinct enunciation. Foreigners frequently criticize these defects in the voices of Americans, especially of girls. Acquire a good voice while you can. Try to make it expressive. Practise such exercises as the following: Say "Good Morning" to different classes of persons so as to show your attitude towards them;—1, to a dear friend; 2, to one to whom you are indifferent; 3, to one whom you dislike; 4, to a stranger; 5, to one with whom you are but slightly acquainted; 6, to one whom you highly respect; 7, to one for whom you have slight respect; 8, to one who has injured or offended you; 9, to one you consider your superior; 10, to one you consider your inferior. What different are these salutations where you have met the parties very recently, where you have not met them for a long time? A very important essential quality of a winning personality is in the voice. Such an exercise will be a revelation of the power of expression of the human voice.

Recitation Study. This is an increasingly useful means of self-education. When taken with competent, conscientious, experienced instructors it is in the first rank of educational methods. The student recites the entire lesson and puts it into his own words so that error may be detected. He is thrown upon his own resources so much that independence and initiative are developed. It is a habit which utilizes spare time

which is usually wasted. Students with limited means can earn wages and work their way thru school at the same time. Persons in all walks of life may supplement their education or keep in touch with new subjects and discoveries. And it can be kept up thru life.

Some Dont's. Don't overestimate yourself; don't be self-conceited. As a rule, self-conceited youths are among the most hopeless ones we have. Self-conceit is not only contemptible but few things are more injurious to growing youth. Your best friend is the one who takes the conceit out of you. He who thinks himself superior to all about him can never make the earnest, whole-hearted efforts at self-improvement that we all need to make. It blinds him to his faults and makes improvement much more difficult if not impossible. Especially don't seek for compliments; there are few plainer signs of weakness. Don't underestimate yourself; that leads to discouragement and paralyzes effort. Don't think about yourself at all; think about things; think about others.

Help Your Teacher To Educate You. Altho a few persons have achieved wonders in educating themselves such cases are more rare as the world grows older. Graduates of a good high school have nearly as extensive education as college graduates had a century ago. Your teacher has been over the road you must go; she has passed harder examinations than you have; she is able to help you in innumerable ways. But she cannot educate you without the response of your own efforts. She brings to you in the most advantageous way all the aids that educational science has discovered, but their value to you depends entirely on how you use them. It will pay you richly to cooperate with her in every possible way, to be a willing student, to perform every task assigned; to yield to every requirement. This will make your own work and hers more efficient, and you will reap the reward. The harder you work, the more willingly you work the greater will be the result. It is up to you.

STUDIES ON CHAPTER III.

Suggested Questions to Aid Discussion.

1. In what sense is "self-education" used here?
2. Why say that one is self-educated when he graduates from a school?
3. Do you "get" an education?
4. What is the difference between getting education and getting knowledge?
5. Why do "snaps" and "short-cuts" lack educational value?
6. Does a

genius need education as much as an ordinary person? 7. Of what advantage is a teacher? 8. Who needs a teacher the more, a good student or a poor one? Why is helping a student too much like eating his dinner for him? 10. Is it desirable for a teacher to be beautiful? 11. Does a good teacher make lessons easier? 12. Were Washington and Lincoln really educated? 13. How may the teacher help to educate a pupil? 14. Which is the better, to know a great deal, or be able to learn easily. 15. Why do students with ready memories usually fall behind as they pass to higher classes? 16. What is the meaning of Helen Keller's complaint? 17. Give reasons for each of the four suggestions about study. 18. Why do society, the movies, etc., so often hinder school work? 19. Make a list of the best aims or purposes for studying. 20. Why must knowledge be used in order to master it? 21. Why does extempore speaking develop a student? 22. Who are harmed most by studying together, good students or poor ones? 23. Why does taking a greater interest in a study increase its educational value? 24. How can you train your will? 25. Is "I don't want to" a sufficient reason for not doing a thing? 26. How does social life educate? 27. Why is a good voice worth striving many years for? 28. Make a list of the advantages of Correspondence Study. 29. How can you help the teacher to educate you?

PERSONAL QUESTIONS

Go Over Your Answers With Mother or Teacher

1. Which two or three of your teachers do you like best?
2. Make a list of reasons why you like them. 3. Are the reasons educational or merely personal? 4. Do you like the teacher best who makes you work the hardest? 5. What studies do you like best? 6. Why do you like them? 7. Can you study alone more easily than with others? 8. What do you mean by "hard" study? 9. Select some lesson and make a list of your reasons for studying it; are those reasons the best ones? 10. To which do you give the greater attention, memorizing a lesson or understanding it? 11. Which is the harder work for you?

CHAPTER IV.

RECREATION

Meaning. The word recreation means "re-creation", to create again, to repair, to renew. We pronounce it as tho the meaning was "wreck-creation"—which it sometimes is when unwisely used. Every act and process of living involves wear and tear of the physical organism, so that we live only by destroying our bodies; and the more active the life the more rapid the destruction. Tho some repair work goes on while we are at rest or engaged in light work, nothing like thoro and efficient repair is possible without stopping work and giving the entire attention to recreation. Play increases the metabolism of carbohydrates and fats, and very active play the metabolism of proteins. This conclusively shows that play is absolutely necessary to adults, and to growing children it is as necessary as food, for without it food is not fully effective.

Work vs. Play. The mother of Will and Joe had set them throwing a pile of rubbish over the fence. The day was hot and the stones were heavy and the boys made the air hideous with grumblings. Just then a wise old uncle came along. "I'll bet that Joe can beat Will", said he, and instantly the debris began to fly. And when the pile was gone the boys wou'd gladly have climbed over the fence and thrown it back, it was such fun. What difference? One was work the other play. Yet except for the speed, the actions and conditions of both were exactly the same. The only difference was in the attitude of their wills. Precisely the same actions may be work or play according to the attitude of the will. What the action is, is not important. The power to establish the right attitude of will towards our activity is one of the supreme achievements of life. Dr. Johnson says, "It is doubtful if a great man ever accomplisht his life work without having reacht a play interest in it". We may make our work play. It is the attitude of the will towards the work that makes it most effective and also most enjoyable. It is the secret both of success and of happiness. And play is the only school where this power is developd.

Use of Leisure. Leisure must not be idleness for that is always dangerous both to body and soul. It stagnates mind and body, breeds disease, induces stupidity, and moral and physical degeneration. Leisure rightly used is the building time. Prof.

James endorses the statement that we learn to skate in summer and to swim in winter; because it is while we are not skating that Nature builds muscles and nerves specially needed for it. In this case we see that re-creation is more important than creation, for creation followed the general plan, while re-creation was guided by actual needs and experience. It is a great mistake to think that leisure time is lost time. A scoutmaster asked an old farmer to let his boy go on a hike for a week. The farmer thought it preposterous to lose a week; but the scoutmaster suggested that if the boy should work more willingly and efficiently for the other 51 weeks the week would not be lost. The farmer tried it, and afterwards it was a fixed custom in that family. Leisure is not a time for inaction but for the intensest activity. The best use of leisure is play.

A Bit of History. People have always played; even animals play. The most notable use of play was by the ancient Greeks, especially the Athenians. The fact that all the Greek states counted time from the Olympic Game shows how central play was in the life of the people. At Athens boys were educated almost entirely by play,—the world was not wise enough then to educate girls very much. The course of study was chiefly Gymnastics and Music, and more than half was gymnastics. While these terms, especially music, did not have exactly their modern significance, there was a vast difference between their education and ours. The results of the Athenian education were astonishing. Those Greek boys grew into men who excelled all the world of their own time and have never been equalled since. And they excelled in everything; literature, art, learning, philosophy, manufacturing, commerce, sciences, and even war. The educational purpose was to develop body, mind, and will. Even if educators forget the lessons of Greek experience aspiring youth should remember them in establishing their life interests. First get the finest mind and body you can, then when you are grown you can do anything possible to you.

The Nature Plan. We quit playing when we no longer need it and often before. The hunger of the child for play is as real as any other, and is Nature's indication. Groos says that children do not play because they are young, but are young so that they may play. Joseph Lee says, "Play is not a luxury but a necessity. It is not something a child likes to have but something it must have if it is to grow up. It is more than an essential part of its education; it is an essential part of the law of

its growth, of the process by which it becomes a man at all". All work and no play has made many a Jack a dull boy, and a duller man. Judge Curtis of the U. S. Supreme Court once said, "A man can do a year's work in ten months but he cannot do it in eleven." The most important, fruitful part of a year's work is the rebuilding of mind and body, and maintaining their efficiency. The bow always bent will sometime break. Play is every bit as necessary in Nature's plan as work. Child labor laws seek to secure to children the right to grow up; but if a poor child cannot work must it go hungry? But to deprive the child of opportunity of development is far worse than murdering it. Somehow the child must have its birthright; it must play.

Recreation and Personality. For our present study this theme is vital if not paramount. It is only in play that we have complete self-expression. In play our acts are dominated entirely by the will; they are free, spontaneous, voluntary. This exercises the will, and it is only by exercise that any power can grow. We put forth our utmost efforts in play; this increases natural force and schools our powers under the control of the will. It develops all the powers of body and mind. At work we are under constraint; the will is not free, and is more likely to be depressed than developed by work. Play is by far the greatest factor in the development of social qualities. Nothing else so develops cooperation, loyalty, obedience, fairness, unselfishness. This is especially true of mass playing. Sulk, moodiness, lethargy, querulousness, ill-nature find it hard to resist the joyous exhilaration, the light-hearted glee, the prevailing atmosphere of mass playing. It is a school for perseverance, courtesy, self-control; an atmosphere where the bully and the braggart are out of place. There is no better school for the timid, the diffident, the cowardly. It would be hard to overstate the value of recreation to the development of personality.

Purposeful Play. This includes exercises, gymnastics and athletics generally. As the term implies, the will is used more than in other types of play. In fact the purpose element may be so strong that purposeful play may approximate work, and so miss most of the higher values of play. To the professional athlete, for example, his "play" is really his work. But nevertheless, athletics have very great value in personal development if not indulged too far. Stagg, the great athletic coach, declares that professionalism will ruin school athletics if permitted. The professional athlete "plays" for a wage and so his "play" becomes

"work". While few boys or girls should even try to "make the team" it is often a commendable ambition. While those who are the material for the finest personalities are very seldom capable of becoming famous athletes, a temperate and wise use of athletics furnish some means of personal development not easily found elsewhere.

Athletic Games. It is often charged that you h acquire athletic skill solely for the sake of playing in athletic games, and there is doubtless a measure of truth in it. The professional athlete plays to win, for victory will effect his salary. But your chief interest is not in the game but in the self-development that enables you to win; the game tests the efficiency of your self-development. Athletic games are valued chiefly as spectacles, but as such they have no value for self-development; and worse, they overtrain a few and neglect the masses. Athletes are notoriously short-lived, and are seldom capable of great achievement in after life. The spectacular part of athletic games has some social and other values, but their chief value is the preparation for them. Athletic games, then, as such have but little interest for us in this study. In general, purposeful play is more social and systematic, and so has some value, but nothing like in proportion to its popularity.

Exuberant Play. This is characterized by more or less complete relaxation of body and mind. There is a maximum of exercise but a minimum of fatigue. The children laugh, scream, shout, yell, howl, leap, jump, writhe, twist their bodies with utter abandon. It is extravagant fun. But in every act there is self-expression. The will is entirely free and unencumberd;—this is the secret of its wonderful effect on the development of personality. Froebel declared that play is the most spiritual activity of man. And the chief values of purposeful play are due to the amount of exuberant play involvd. Athletics often robs us of real play.

The Best Games. These principles aid us in deciding which are the best games. Best for what? We are interested chiefly of not only in what is best for personal development. There is, perhaps, no better test of a game than the amount of whole-souled fun we can get out of it. Any game is valuable in proportion as it stimulates enthusiasm, fun and frolic. Team work has the greatest social value; there is no better preparation for citizenship. Games may have too much team work or too little. The former lack spontaneity, individuality; the latter comradeship,

fellowship. Physically, the best games are cut door games which effectively exercise the most organs and muscles; mentally, those which furnish greater exercise of attention, quick and accurate perception, and best correlation of body and mind. One of the best school games is vol ey ball. Few games have as many of the essential qualities or requisites of a good game. Where minds are bright enough, parlor charades are excellent, especially for mental and social development.

Games of Chance are not only utterly worthless for recreation, but they have a fascination that is dangerous especially to growing youth. They afford no exercise for the body; for a sedentary life they afford no change, and are often as wearisome and exhausting as hard study. Their dangerousness depends on the nervous organization of the player and his condition of health, so it is difficult or impossible to lay down general rules that all would accept as valid. If you find yourself restless or yearning after an exciting game it is a sign of danger. If it appeals to you too strongly better let it alone. To both mental and physical health they are more or less injurious, and are never helpful. Their only value is as a passtime or diversion, which are sometimes very desirable, but have little or no place in personal development. Any fascination which goes far enough to enslave the will is of course deplorable. It not only interferes with the highest personal development but makes it more difficult and often impossible. If, then, you are eagerly seeking your own development, games of chance have no interest for you. It is well to remember, too, that behind every game of chance there is the gambling mania, which often approximates insanity.

Dancing. Similar considerations apply to dancing, except that it affords exercise and recreation, and so cannot be classed with sedentary games of chance. It undoubtedly affords temptation to erotic thoughts and opportunities for indecent familiarities, which some may not be strong enough or cultured enough to resist. While to many all this may be overshadowed by the exquisite esthetic enjoyment of the rhythmic and symmetrical movements, accentuated by the music and the general glee and brilliancy of the surroundings; many good people whose associations with dancing have been of the former type are sincere in the conviction that it wholly an evil, and attack the moral standards of those who favor it. Queen Victoria was almost fanatically favorable to dancing and low-necked dresses, yet few would have the

hardihood to question her standards of morality. We have room here for only two observations:

1. Nothing else can successfully compete with dancing and card playing as social amusements. This is not due entirely or perhaps chiefly to their recreational value but chiefly to their fascination, which has no relation to recreation or personal development whatever. Practically, we have to choose between these fascinating games and amusements and all other kinds. They make most other recreations seem insipid in comparison.

2. There are persons who should not dance. Where it is made an occasion or a cloak for indecent liberties which would not be tolerated elsewhere there is no excuse or defense. The claim that to the pure all things are pure is both futile and irrelevant. The good people who cannot control such evils of dancing have no right to condemn the good people who oppose it.

Conclusions. No recreation is fool proof; all are susceptible of abuse and must be used with reason and self-restraint. From the standpoint of our present discussion the test of every recreation or amusement is its contribution to personal development. If it fail to do that it has but little concern to those whose chief interest in life is the development of personality. The need of recreation is fundamental and imperative; every life must make reasonable provision for it. Without it no one can hope to develop a strong, rich, vital personality. Without it all the processes of growth and repair are stunted and weakend.

SUGGESTED QUESTIONS TO AID DISCUSSION

1. Why must the body be re-created? 2. How is it proved that play is necessary to re-creation? 3. What is the difference between work and play? 4. How may work become play? 5. Can play become work? 6. Why should willing work not be idle? 7. Which "rests" us the more idleness or work? 8. How do we learn to skate in summer when they learn to swim? 9. Why should the re-creation of a muscle be more important to skill than its first creation? 10. How does play improve work? 11. Why do animals play? 12. Why should it count time from the Olympic Games? 13. How does play make boys wiser men, or only more playful? 14. Which is the better? 15. What do animals teach us? 16. Why should the education of a child teach us? 17. Why should

all work and no play make a boy dull? 18. Is Judge Curtis' remark true? 19. Why? 20. Is it a just law that makes a child go hungry instead of permitting it to work for food? 21. What is the remedy? 22. Why does play exercise and develop the will more than work? 23. Is some work necessary to full development? 24. Why is play necessary to preparation for citizenship? 25. How does play help a timid, self-distrustful child? 26. How does purposeful play approximate work? 27. Why should athletes be short-lived? 28. Why are spectacle games of less value for recreation? 29. What is Exuberant play? 30. Why does Froebel call play a "spiritual activity"? 31. Does it in any way resemble a religious meeting? 32. Why should play have been a prominent part of Greek and Roman religious ceremonies? 33. Make a list of "best games" giving reasons why each is "best". 34. Why is volley ball a good school game? 35. Why do games of chance have no recreational value? 36. Why are sedentary games of so little value? 37. Is the will as active in a "fascinating" game? 38. Are the modern dances, turkey trot, bear hug, etc., superior in asthetic and recreational value to the classic dances, waltz, etc. 39. Should liberties be permitted in dancing which are not permitted elsewhere? 40. Why can no other social amusement compete with dancing and card playing? 41. Are they valued chiefly for their recreational value? 42. Are diversions and pastimes necessary?

PERSONAL QUESTIONS

1. What games or amusements do you like best? Why?
2. Which are most valuable to you? 3. From which do you return to work or study most energetically? 4. Can you "make" an athletic team? Which? 5. Does it take too much time? 6. Does it exhaust you greatly? 7. Should student athletes be required to keep their work up to a good standard?

CHAPTER V.

ENERGY

Meaning. The term energy is here used in the broadest sense to mean any kind of personal power. In a general way two types may be recognized, physical and spiritual; the former referring to all types of bodily functioning; as, of muscles and nerves; the latter including the functioning of mind, will, etc. As used here the term energy is restricted to effective energy, not mere force. It is also used here to include all cases where such terms as strength, power, force are used in connection with qualities of character. It is easy to see how important such a subject is to the study of the development of personality. Emerson says, "There is always room for the man of force", and, "The education of the will is the object of our existence". Any ambitious youth must be deeply interested in all that pertains to the development and direction of his individual energies.

Conation. By this term we mean the power to put forth effort, commonly known as "will power". This may be of two types, explosive and persistent. The former usually attracts the greater attention, but the latter is really the stronger and is far more effective. Common examples of the former are quickness of decision, rashness, headiness; of the latter, resolution, endurance, courage. Both qualities are needed in every well rounded character; but the will that is overbearingly strong at the beginning and gradually weakens is nothing like so effective as the one which makes less display at first but continues to the end. "Anybody can begin; only the great continue".

Self-Control. Power over one's self must come first. Without this, power over others may be calamitous. The greatest personal force may be lost if not wisely directed. A small amount of powder in a gun to give it direction will accomplish more than a car-load exploding in the open air; and even the gun is futile unless it is rightly aimed. A common illustration is attention. This seems at first like a restriction of energy, a limitation of the field of consciousness, and yet it is the most important power of the mind. Without attention we should have a dissipation of energy and the greatest intellectual power would be ineffectual. To force one's self to pay close attention to that which is not interesting to us is easily one of the greatest of mental powers. Herbert Spencer says, "Self-control is the most important

attitude of a moral being". Dr. Hutchinson says, "The key-note to all sane, healthy, happy life is control, control in every direction; control of our bodies, control of our thoughts, of our emotions, our acts". One form of self-control is **reserve**. It is a singular fact that while talkative people are usually underestimated, silent people are always overestimated. Silence suggests strength. Another form of self control is brevity. The less we say the greater the effect.

The Orator. Oratory is far more a phenomenon of will power than of either elocution or intellectuality. Sidney Smith said of Webster that he was much like a steam engine in trousers. The graces of the orator may be classed with the fine arts, but the greatest power of the orator must be sought for in the strong conviction that carries everything before it. Lincoln, when a boy, walked six miles to borrow a grammar, and on reaching home, lighted shavings one after another to read it. But for that grammar he would never have delivered the Gettysburg address; and but for the tremendous will power the story reveals, the grammar would have done him but little good. Demosthenes said to his rival, Aeschines, "When you speak the people say, 'What graceful, elegant oratory'; when I speak they say, 'Let us go and fight Philip'". A great orator must have strong convictions driven by a mighty will.

Will and Disease. The power of the will over disease is being more and more recognized. No wise physician would neglect to make every possible appeal to the will of his patient. Many a person would have died if he had given up the determination to live. Some even think that all sickness may be prevented by due exercise of the will. While such a view contradicts experience it is certain that the will is a greater factor than is generally recognized. It has long been known that the patent medicine advertisement helps the patient more than the medicine. The principle is important. If we can to any degree will ourselves well it would be a great sin to neglect a force so near at hand and so easily invoked.

Emotion. Among the explosive types of energy emotion is most familiar. The emotional speaker has a tremendous power for the moment but the effects are seldom lasting. Suppress emotion is far more effective than when it is given full vent. Unrestrained emotion is never the most effective and is often painful and even disgusting to the listener. To give way to emotion is always a sign of weakness or lack of culture. But while the

emotions are more effective when suppressed there can be no excuse for the snobbery which decries emotion altogether. You cannot enjoy a friend who is always "slopping over", neither can you enjoy one who is an iceberg or who is as emotionless as a machine. Your emotions are your private matter; cultivate them but suppress them before others.

Push. We all admire and value that quality of character we call "push". It is so prominent that when we speak of men of energy we usually mean the aggressive vigorous characteristic called "push". They are not always the wisest persons nor the most efficient; they do not always excel even in getting things done; but they are always trying energetically. "Grass does not grow under their feet". They do not wait till they feel like it; they do not wait for the right mood. They are sometimes rash, even reckless, but they work; they do not soldier on the job. Some people get a reputation for goodness because they never do anything conspicuously wrong; the truth is they never do anything at all. They follow others so slavishly that their acts never attract notice. Push must be combined with endurance; real success is not measured so much by apparent achievement as by the difficulties overcome. The push must continue till the end is reached.

Habits and Energy. Habits represent great personal energy both directly and indirectly. The habit itself may become resistless. Self-control, duty, the influence of others, even fear and determination may all become powerless before habit. While will power is almost a synonym for energy, even the will may be enslaved by habit, tho it may dominate every other form of personal energy. A good or useful habit is one of the most potent factors in success. Every habit, being the result of many repetitions, is an accumulation of forces and so may be a reservoir of stored up energy. Indirectly habit adds greatly to personal energy by taking charge of all our common-place, routine acts, thus freeing our subjective energies from the multitude of frequent, customary actions and leaving them free to expend their full power on new situations or efforts.

Therefore, the power to hold on to money, to resist temptation, to control one's passions ranks as one of the most essential and useful forms of personal energy. It takes far more power to keep money than it does to earn it. Every one needs the discipline of money. The lack of this discipline is a prominent cause of the financial mistakes and losses of the children of the rich;—it is im-

possible for them to develop this power as the children of the poor may. Even if thrift never resulted in wealth it should still be cultivated for the sake of its effects on character. Carnegie says, "The first thing a young man needs is to save money". James J. Hill said, "If you want to know whether you are destined to be a success or a failure in life you can easily find out. The test is as simple as it is infallible. **Are you able to save money?** If not drop out. The seed of success is not in you". If you are too weak to hold on to money, you are too weak to make your way in the modern world.

Gambling. The propensity to gamble is both a moral and a mental weakness. There is apparently an element of chance in all human affairs, since causes are not always known. Chance does not mean a denial of cause, but only that the cause is not known. When we cannot decide a matter by judgment or reason we sometimes "throw up a nickle" or "draw straws", thus admitting our impotence or ignorance. Some are superstitious enough to believe in their "luck". No wise man will take chances if he can help it; but while those in business are sometimes compelled to take chances or run risks, there is no excuse whatever for gambling. It reveals a grievous weakness which becomes more deplorable as the gambling instinct is indulged. Gambling is trying to get something for nothing and so must be classed with stealing. The weakness which cannot resist its fascination is fatal to all the highest qualities of personality.

Debts. "The borrower is the servant to the lender". It is easy to see the weakness of the man in debt, but the real weakness is in what caused him to go in debt. "Half the battle of existence depends on the ability of the young economist to control his expenses". Beecher says, "Avoid debt as you would the devil". "Economy is half the battle of life", says Spurgeon. It is a hopeful thing to hear a young person say, "I can't afford it". Dividing up the world's wealth would be futile because the discipline of earning it could not be distributed with it. **True charity** is not giving money but giving opportunity to earn it and save it. Shakespere says,

"Neither a borrower nor a lender be;
For a loan often loses both itself and friend,
And borrowing dulls the edge of husbandry".

Perseverance. This is the greatest example of personal energy that we know. It is not especially noticeable at any one time, but its accumulation is the most wonderful fact of human

life. Noah Webster worked 36 years on his first dictionary. Mark Twain rewrote "Innocents Abroad" 19 times. Montesquieu spent 25 years writing the "Spirit of the Laws" which can be read in an hour. Columbus met with appalling obstacles and discouragements on his first voyage of discovery, but in each day's log he wrote, "Today we sail on".

"Genius, that power that dazzles mortal eyes,

Is oft but perseverance in disguise".

In the Patmos vision, "He that overcometh" reaches the culmination of earth and heaven. We all cannot have great genius; opportunity does not always open her doors to all alike; but we can persevere, every one of us, and that is far more than either genius or opportunity. Perseverance is fed by achieving small, definite things in our every day life. It is thus that we hold on.

Efficiency. This is also a form of stored up energy. Skill accumulates in a single act the mental and physical energy of thousands of our best efforts. This is the difference between the artist and the botch, the competent and the incompetent. Acts become habits, but unless they were careful acts the habits will plague us to the end. When you have done your best till it has become habitual you have risen to a higher plane of existence. Sir Joshua Reynolds, asked how he became a great artist, replied, "By making every painting the best." "Practise makes perfect" only if the practise was as careful and perfect as you could make it. Lowell says,

"The thing we long for, that we are

For one transcendent moment".

Emerson says,

"What I tried to be but could not, comforts me".

The way to efficiency is long and difficult and disheartening, but what we desire to be we already are potentially, and will be actually if we desire enough and faithfully persist. Subjectively, you are what you deeply aspire to be; else why would you desire it so?

Living at Your Best. An employer said of a workman, "He is a fine workman, but some one else must put the finishing touches on his work". This fact lowered his wages and his value to his men. Charles Lamb wrote to a friend, "Coleridge is dead and left 40,000 treatises on metaphysics and divinity, and not one of them complete". That was the failure of one of the rarest geniuses of all time. Learn to finish your work while you are at it. Promptness is no substitute for thoroughness. Many write with

the intention of revising it afterwards. Such a habit more than doubles the labor of composition and makes it all but impossible for you to do your best. The greatest rewards in life go to the efficient who complete their work. Over the portal of a European cathedral is the inscription in Latin, "As if never to return". Do each task as if it were your last chance at it, and make this habitual.

Specilization. No one can be as great in two things as in one. The great Paul said, "I his one thing I do". As a matter of fact, he did many things and did them well, but his interest, his life struggle centered in one thing at a time. Sooner or later every one must come to this. We do not have energy enough to dissipate it among several occupations. One who is "jack of all trades" must also be "Boss of none". Our sympathetic interests and appreciations must be as wide as life itself. "Nothing human is foreign to me" said the Latin poet. This is necessary to the quality of our work; but the amount of work we may do depends on specialization, on limiting our efforts to one thing. While we must come to this ultimately, it should not be too early in life.

How to Develop Energy. Tho this is the most important question of life but little answer can be made to it. All force is to us the profoundest mystery, and personal force most of all. In general we may say that energy is developed by using it. The more we use any power, mental or physical, the stronger it becomes. As a rule the highest power is unconscious, like the greatest merit. One can be conceited about his powers only when they are limited. Sleep is a prime necessity to physical energy; nine hours is the minimum. He who robs himself of sleep robs himself of his native energy. The will is strengthened by working against resistance; "Life's antagonists are its helpers". Hard tasks develop energy, easy tasks may dissipate it. You may be unconscious of possessing unusual energy till a test reveals it. To develop energy, be energetic. "Whatever your hands find to do, do it with your might".

Undeveloped Energy. Prof. James, the great psychologist, said, "As a rule men habitually use only a small part of the energy they actually possess. Compared with what we ought to be, we are only half awake. Our fires are damped, our drafts are checked. We are making use of only a small part of our possible mental and physical resources". Elsewhere he says, that we are capable of developing at least thirty times as much energy as we habitually use. How we may infallibly do this no one has yet shown.

us. Much is doubtless due to heredity, much to health and energy of the body, but most perhaps to habitually energetic action.

Preparation. Preparation is largely an accumulation of energy. It is also a stimulation of it. No one can do his best off hand. Daniel Webster, with all his great oratorical ability, would never attempt to make a speech without preparation; and but for that habit he would never have been the orator that he was. All preparation is an accumulating or storing up of energy. Not only is all the energy expended in preparation stored up, but it is a stimulus to greater energy. It was a famous remark of Milton, "I care not how late I come into life, so I come fit". Everywhere we see neglect of thoro preparation. Boys and girls leave school too early. There is a feverish and reckless haste to get into life.

Negative Energy. "There are three kinds of people, the wills, the cant's and the wont's. The wills do everything; the cant's fail in everything; the wont's oppose everything". Energy is often misdirected. Not only is it often wasted but it is often used to oppose what is ought to help. Lack of energy is bad enough; but energy used in a bad cause or in fighting a good cause is the most deplorable thing in the life of the world. Half way between positive and negative energy is mere lack of it, as exhibited by those who are easily discouraged, who cannot persist. Sometimes this may be due to the hook worm or to hereditary causes, but usually it may be designated as mere laziness. The remedies for this are so unpopular with youth that their discussion here may be impolitic. But a dull, sluggish youth might gladly thank his stars for anything that will wake him up. Mind-wandering, day-dreaming, worry, jealousy, anger, hate, etc., not only furnish no useful energy, but consume it.

Other Spiritual Energy. The power of a strong purpose is so familiar that it only needs mentioning. The power of an ideal often transcends a life, not only of individuals but of nations. Enthusiasm, zeal, eagerness,—what can stand before them? And what can be said of love as an exhibition of spiritual energy? Love of the noblest and of the basest have been done under the influence of the great passion? And there is hope, which can keep up courage even in the face of death and life. But the greatest power within reach of the human soul is faith, confidence, assurance, trust. This holds us secure above all the vicissitudes and uncertainties of change and fortune; the anchor that holds thru

the storm, the darkness, the mystery of human life.

Liberty. The possession of all these types of energy is what gives significance and value to liberty to use them. The capable have fought for ages for liberty; multitudes have died that others might have it. "Give me liberty or give me death" has been true of millions of Patrick Henrys. But many have liberty only to abuse it. Many have liberty which they cannot use; but without liberty freely to use our energies life would be a futile mockery and a useless gift. Such liberty cannot be given to us by a self-appointed autocrat; it must come from the struggle of those who deem it above all price. And being won, it is easily lost. But unless controlled by wisdom and justice, liberty is the greatest of curses; in the nature of things there can be no liberty to do wrong, nor to interfere with the just liberties of others.

Obedience as a Source of Energy. The reason for the supreme value of obedience in personal development is because willing and cheerful obedience involves the finest exercise of the will, and both its supremacy in the personality and its subjection to the higher nature. There is absolutely no other way that control can be learned except by obedience,—obedience to something. The child who does not obey its parents cannot when grown obey its own will or its own judgment, or its own conscience, and is not likely to obey either the laws of business, society or of God. Its better nature will not control it. The disobedient child is called "wilful" but as a matter of fact it is "will-empty". The will grows only by working against resistance; this is exactly what it does in obeying. Those who never learn to obey parents, teachers, or rightful authority will never be able to obey so effectively their own best decisions or purposes. If not compelled to obey, the wise youth will obey anyway for the sake of his own better development. The good citizen obeys laws. He cannot do this without friction, struggle and loss unless he has practised obedience. Unless obedience is learned early much of life's energies will be wasted in useless and ruinous resistance to the inevitable laws of life. You can never utilize or even possess the highest energy without obedience.

Mental Energy. While this is partly a natural gift it is very largely dependent on habit. Dr. Eliot, the great president of Harvard, says, "I began as a boy to use my mind intently several hours every day". This was the chief secret of his wonderful mental energy which continued far beyond the usual span of life. He published a book at ninety. He said that the essential problem

of education is, "how to get from every pupil **hard work and willing**". A great educator declared that he measured his success in teaching absolutely by how hard he could get his students to work. Every hard lesson brings the opportunity to think with all the mental energy you possess. If your mind works sluggishly it is usually because you have permitted it to dawdle and potter instead of whipping it to the limit of effective action. Work with the very highest mental energy you are capable of and make it a habit. "Do with thy might".

The Sub-Conscious. While there are differences of opinion concerning the functions of the sub-conscious mind some things seem clear. A great **fear** may be put out of the mind and apparently be conquered, yet by sinking into the sub-conscious may make you timid and cowardly where there is no apparent reason. Guilt has a similar effect. You may commit an offense which may never become known, but the knowledge of it, deep in the sub-conscious, may affect your whole attitude towards others and towards life. This is why we must pray for forgiveness; to get the sense of guilt out of the subconscious. Ridicule and contempt may be disregarded and despised but forced into the sub-conscious, creates what is called the "**Inferiority Complex**". This has caused the failure of many a life. Such ridicule may be the cruelest thing in human life, for by sinking deeply into the sub-conscious mind it may blight an entire life. Such subjects cannot be adequately discuss here however important they may be the developing personality. If your achievements are greatly out of proportion to your abilities and efforts, if you seem morbid and unaccountable it would be well to consult a psychiatrist. On the other hand great efforts and kindly deeds are also stored up in the sub-conscious and form the foundation of character and personality.

STUDIES ON CHAPTER V.

Suggested Questions to Aid Discussion

1. Is delicacy more in keeping with energy or with weakness?
2. What types of energy are illustrated by the old fable of the Tortoise and the Hare?
3. Are the statements from Emerson always true?
4. Are the great ones those who continue?
5. Why must one control himself before he tries to control others?
6. Make a list of the kinds of self-control.
7. Why should the same speech delivered by different persons produce such different effects?
8. Need a quack doctor use the best medicine?

9. Why should emotions be restrained in the presence of others? 10. Why is suppression of emotion an indication of culture? 11. Why is a loud laugh ill-mannered? 12. Is "push" an appropriate term? 13. Can one pay close attention to what is not interesting? 14. How is habit stored up energy? 15. Make a list of benefits derived from saving money. 16. Is Carnegie's opinion correct? 17. Is Hill's? 18. Is saving worth more to the poor or to the rich? 19. Why is "I can't afford it" a promising sign? 20. Why is gambling a kind of weakness? 21. What does Shakespeare mean by, "Borrowing dulls the edge of husbandry?" 22. Why is perseverance the greatest form of energy? 23. What traits of character are indicated by the log of Columbus? 24. What seven rewards "To Him that Overcometh". Rev. II, 7, 11, 17, 26, and III, 5, 12, 26? 25. Can any one persevere? 26. Is it a substitute for genius? 27. Why should habits be formed by repeating careful acts? 28. Are we really what we long to be, for the moment? 29. Why should we be comforted by personal failures? 30. Why should it be injurious to write with the expectation of revising? 31. With such a habit, why should it be impossible for you ever to do your best? 32. Which should we seek first, specialization or versatility? 33. Which is preferable, to seek hard jobs or easy ones? 34. Can you imagine what the world would be if all human energy were fully developed. 35. Make a list of what is involved in preparation? 36. Make a list of all forms of "negative energy". 37. Make a list of the forms of spiritual energy. 38. Would liberty be of any value to persons without energy? What? 39. What gives liberty its value? 40. How can we increase liberty by giving it up? 41. Why is obedience so important?

PERSONAL STUDIES

1. Have you any physical defect which impairs your energy? 2. In what activities can you exert the greatest activity? 3. Make a list of the things you do with the greatest willingness. 4. Make a list of the things which are hardest for you to do? 5. What do the lists show as to your character? 6. Do you control your temper? 7. Have you saved up any money? 8. Why? 9. Are you efficient? 10. Do you study energetically or lazily? 11. Are you over-sensitive?

CHAPTER VI. SELF-ADJUSTMENT

Meaning. It is not only important that we attain the utmost excellence in ourselves, but for success and usefulness, it is equally important that we be rightly adjusted to other people, to our work, and to our surroundings. And such adjustment will react upon ourselves, lifting us to greater heights than we could attain alone. Even personal perfections, tho greatly to be desired and worthy of all honor, are of little value to the world unless rightly adjusted to their environment. There are times, of course, where adjustment is not desirable; it depends on the environment. Socrates, Jesus, Savonarola and thousands of heroes and martyrs who have upheld right ideals in an unworthy age are instances where adjustment was neither possible nor desirable. Such cases are usually exceptional and the best and carefullest judgment is required to decide when occasions for them arise.

Isolation. A completely isolated individual is almost valueless both to others and even to himself. All human values arise from human contacts. Whatever we may expect to do in this world we must do in conjunction with our fellow men; we can do but little alone. Aloneness is one of the very worst hindrances to personal development. We may adopt such an attitude toward others that we are repugnant to them; we may live close to people and yet be isolated from them. Few people are as companionable as they need to be; many students need to acquire this more than anything else in life. In every school there are those who are doomed to wretched, fruitless, disappointed lives because of their fatal lack of ability to get along well with others. Certainly we could not omit the adjustment of self to environment from our list of problems of personal development.

Importance. Without this, life is robbed of most if not all the joys of friendship, of affection, of harmony, of fellowship. In a world like ours one may possess every qualification for a success, but he cannot be utilized if he is not available,—that is, if his fellow men are indifferent. His preparation, his knowledge, and skill may be beyond all neglect, but his neglected to perfect his relations to his fellow men. His efforts must fail to bring fame to himself or to his country. Unless one is willing to cultivate

heartily his social relations he must be content to go thru life without success in business, in politics, or in social life; must practically be a hermit. The ability to get along well with people is one of the most fundamental necessities of life.

Popularity. Tho popularity has its snares in abundance yet it has the greatest practical values. It means winning in advance many of life's serious struggles. It means the possibility of being the greatest social force that it is possible for one to be, so making the most of this most important phase of life,—our relations to our fellow men. Popularity may, however, be fatally defective either because of the character of the qualities on which it is based, or the character of the people who give it. "Woe unto you when all men speak well of you" because there are always some whose approval we should not desire. As a rule, no one should do anything merely for the sake of popularity, and we should count popularity with unworthy people as a moral calamity. The ability to please is an invaluable gift. The wonderful careers of Washington, Lincoln, and Lee, and more recently Lloyd George were due very largely to their talent for favorably impressing their fellow men, without which their personal worth would never have attracted attention.

Deference. One of the most elementary principles causing good social adjustment is deference to the opinions, feelings and tastes of others. We need to assert quietly our convictions on all important matters of course, but such assertion is far more likely to influence others if expressed courteously and considerately, (and it surprising how much more effective understatement is than overstatement.) The essential thing is to feel and recognize that others have just as perfect a right to their opinions, feelings, or convictions as we, and that this is true even if they are wrong. For lack of this deference a good argument may be so presented that it will arouse antagonism instead of assent. Cultivate a wholesome respect for the feelings and convictions of others.

Know Thyself. This inscription over the entrance to the Oracle at Delphi indicated that knowledge of self is the highest knowledge; all other knowledge may be futile without it. We often meet people who seem to think that somehow their opinions are better than other people's. It might surprise such persons if they could but learn that they are just ordinary mortals like all other people, and that their opinions are in no possible way any better than those of others. It is not our opinions that count any way but the grounds or reasons on which they are based. When

we over-rate ourselves it is easy to be overbearing and even haughty towards others and arrogantly to demand a deference from them we do not think of conceding to them. Even when we have to admit that we were mistaken it seems to us a much more trivial matter than if another person had made the same mistake. We should reverse this and be charitable with others and strict with ourselves. Magnifying ourselves does not commend us to others.

Right Attitudes. Another elementary principle of our adjustment to others is kindness; to have a genuine wish that others might be as happy as we wish to be, and let that wish control our attitude towards them. Another is sympathy, one of the finest experiences of human life and one of the greatest virtues. To so feel towards others that we may actually suffer with them when they suffer. Another is helpfulness; to be on the lookout for opportunities to do kindly and helpful deeds. Be accessible, easy to be approached, so that not only you can go to others but they can come to you in times of need. You seldom need to cultivate reserve; keep the doors open between yourself and others, especially your friends.

Be Courteous. It is not enough to feel kindly; we must show it. We must practise good manners till they are habitual and we become incapable of being ill-mannered to any one. Such a habit is one of the most invaluable achievements of a life-time. Such companions are congenial, and attractive,—always sought. Even strength and probity of character require courtesy to be fully effective. "Love thy neighbor as thyself" and courtesy will be a second nature. The French say, "Noblesse oblige", (nobility obliges). Rank and position bring with them the obligation to be courteous. Courtesy holds friends as well as makes them, and stabilizes homes and business relations. Courtesy makes for social peace and harmony. It is indispensable to civilized life and is a trait of every really fine character.

Sincere y. Polite means exhibiting in speech or manner a kindly regard for others. Courtesy means a politeness originating in a habitual kindness towards others. We do not question the motive of politeness, but we may of courtesy. When people treat us politely they may do so merely as matter of social form or custom, but when they are courteous we are more apt to feel that they mean it. Courtesy is more personal; politeness more impersonal. It is doubtful if we should question the motive of courtesy or kindly attentions shown us; but they are undoubtedly

more greatly appreciated if we know they are sincere. Mere pretense can never be commendable. It is better not to be quite so demonstrative in politeness unless it is entirely sincere. English and Americans are often charged with being ill-mannered. The charge is of very doubtful justice. The truth is, they are more sincere and do not pretend cordiality where it is not genuine.

Rudeness. We must not confound politeness with respect. To be polite is never hypocritical; to feign respect always is. We do not have to flatter in order to be polite or pretend what we do not feel, so there can never be any excuse for rudeness. Rudeness advertises one's ill-breeding and coarse manners. We are urged to be "all things to all men". This does not mean making any insincere pretensions or trying to appear what we are not; it merely means discharging a social duty. We are under no possible obligation or necessity to exhibit our private opinions and feelings towards others; to do so would cause continual strife in any community and even friendships would hardly be possible.

Social Peace. The chief object of politeness and courtesy is to promote social peace. The tendencies and temptations to strife are too strong and frequent even when most controlled. We owe the common courtesies of life to our fellow men as a plain duty to society. Strife is the worst social foe; it paralyzes all cooperative endeavor and culminates in devastating war. If every member of a community made a practice of telling every other one exactly what we thought of him that community would speedily go back to barbarism. We can act kindly and even courteously towards those we thoroughly despise. We can always do unto them as we would like them to do to us. Denunciation, even when just, almost always does more harm than good.

Try to Please. We should be generous enough to be willing to give help and even pleasure to any enemy. One gifted with a pleasing personality often does this unconsciously; but even when it requires severe effort it is a duty nevertheless. We are social beings. We owe the common courtesies of life as a duty to our social nature. It is a duty to make our personal appearance pleasing rather than displeasing to others. We should avoid giving offense. Julius Caesar was dining with a friend. The oil was rancid but Caesar ate it without a grimace rather than pain his friend by calling attention to it. Harshness, severity, if ever justifiable are for private, not public life. Ascertain the things that have given offense and give careful attention to them, for they are serious. Modify them, adapt them, or drop them.

Even if you are nearer right than your critics the exercises will help you.

Effusiveness. Because some may disgust us with effusiveness, this does not lessen our duty to be fully and justly appreciative; to give praise where due, and even compliments. If you exaggerate, tho, your praise will be discounted, your compliments will be vain and futile. If over-statement is censurable in compliment it is dep'orable in censure. It is far better to be too lenient in judgment of our fellows than too severe. It is even far more effective in correcting what is condemned and is much more likely to be just. A great Athenian motto was, "Be excessive in nothing; but medium in everything". Be a "gentle"-man.

A Peace-Maker. To make human society peace'ul, harmonious, happy is a duty in which all should share, and the earlier it is begun the better. A single remark, even tho justifiab'le, may fill a community with strife for years, and o'ten has resulted in feuds which continued for generations. In the Beatitudes, Jesus outlines the development of a human soul. They begin with the "poor in spirit" and rise step by step, each one growing out of the one before, till the culmination is reached in "Blest are the Peacemakers". They reach the limit of human development; they are "The Children of God", and there is nothing higher. The highest duty of life, then, is not only to adjust ourselves to others but to make every effort to adjust our neighbors and companions to each other. Not God only, but all the world blesses the peacemaker. He is not only the most valuable citizen, but peace-making reacts upon himself and lifts him to the greatest heights of personal attainment.

Socialization. The efforts to adjust human relations lie at the foundation of all society. Organization is a species of adjusting; so is cooperation. All social effort involves it. Public spirit is a blending or combining of individual opinions and feelings; adjusting them to each other. "No man liveth to himself alone". It is not agreed whether the original, fundamental self is the social or the individual self; whether we are social beings made to be social or individual beings socialized. Religion is fundamentally social as well as spiritual. "Then shalt love thy neighbor as thyself". "Deal justly and love mercy",—these are social duties but also the highest reaches of religion.

Cooperation. Co-Operation is the adjustment of individuals to each other and to common needs, interests, and efforts. Civil society is an attempt to adjust human relations. A state is a

system of such adjustments, strengthened by unity of race, language, and interests. Every constitution, every law is a system of compromises or adjustments to regulate men's conduct towards each other. The very possibility of society implies and involves all that has been said about "adjustments". And no adjustment can be final; there must be constant re-adjustments; this is the life of the world; this is human history.

The Ideal Civilization. In the ideal community which Jesus sought to establish its members were to be "Of the same mind, having the same love, being of one accord, of one mind, each counting other better than himself; not looking each to his own things but each also to the things of others". But the Evil Mind succeeded in switching the church Jesus founded from social salvation to the salvation of the individual in a life in another world; and factions of this church have often led the world in wars and cruelties. That day has passed but much of its spirit remains. We were not taught to get the world into heaven, but get heaven into the world. "Thy Kingdom come; Thy will be done on earth as it is in heaven" is still an unanswered prayer. The Christian church should have been the model social organization and pointed the way for others, and it still refuses the call of both heaven and earth to give the world its Master's ideal of social adjustment. Was there ever such a tragedy in the annals of the world?

Maladjustments. We have not only imperfect adjustments of people to each other but many adjustments are injurious, bad; they are often the very reverse of what they should be. Sometimes relations which are correct in form so lack in sincerity and genuineness that the effect is as bad as maladjustments. The world is full of friction, strife, alienation, hostility, injustice and these are often intensified into war. It is not enough to seek right adjustments to our fellow men only; we must seek to prevent wrong adjustments. This is the object of laws and governments as well as of religion. We must cultivate discernment of maladjustments so that we see their true character and correct them.

Business Adjustment. Many fail because they never adjust themselves to their work or their surroundings. There are many square pegs in round holes. In choosing an occupation we should seek one we are fitted for, or as nearly as possible naturally adjusted to us. But opportunity may not bring such an opening. We are never perfectly fitted by nature, there will always be much for us to do in adjusting ourselves happily to our life work.

One can never make the best use of life in an occupation to which he is not fully loyal, in which he is not happy,—well adjusted. Yet such adaptation is seldom if ever realized without our own efforts. No natural adaptation can be equal to the one we work out for ourselves.

Universal Adjustment. Will it ever come? Thru adjustment with our fellow men and to our surroundings and work we come to a wider vision of our adjustment to the Universe. Herbert Spencer defines eternal life as perfect adjustment to environment. Jesus taught that knowing God is eternal life. Knowing God is being adjusted to him; brought into harmony with his will. To be adjusted to our fellow men, to our work, to our environment, to the universe, to God is to enter in to universal adjustment or harmony with all that exists. That is heaven; that is eternal life. And we can begin it here. Every effort at self-adjustment counts wonderfully towards the supreme realizations of human life.

Some "Don'ts". Don't be too independent; you can amount to but little alone; you are made to combine with others. What you can be alone is contemptible and pitiable compared with what you may be by union with others. Don't be exclusive; be open-hearted towards your companions and especially your friends. Don't be self-conceited; it only shows your blindness and littleness; why be a little isolated mite when you may be a part of the great universe? Instead of blowing your own little horn alone, learn to play in God's great orchestra.

How To Attain It. You can learn self-adjustment only by practise. Every time you practise courtesy, or sympathy, or deference to others you are traveling the Shining Way. The happiness and welfare of others are just as important to you as your own. You can never find happiness by seeking it, but by giving it. It is thus that you save your life by losing it. Do not be indifferent to your relations to others; study them; they are a part of your very life. The greatest of all life's possibilities for you are in your efforts at Self-Adjustment. Be friendly, be kind, be fair, and you will never lack friends. Learn how to make friends. Practise it. Be some expert at it. Nothing in life will pay you better returns.

STUDIES ON CHAPTER VI.

Suggested Questions to Aid Discussion.

1. Which is the better, to adjust ourselves to others, or make others adjust themselves to us? 2. Why should self-adjustment be

PROBLEMS OF PERSONAL DEVELOPMENT 57

one of our topics? 3. Does Jesus' remark, "Woe unto you when all men speak well of you" discredit adjustment of self to others? 4. Why is solitary confinement the greatest punishment? 5. Advantages of popularity? Disadvantages? 6. Should you show deference to opinions which you believe to be wrong? Why? 7. How may knowing ourselves affect our relations to others? 8. Can we overdo kindness? 9. Make a list of attitudes we may have towards others. 10. Is being affable a privilege or a duty? 11. Should we, or can we actually love our neighbors as ourselves? 12. Would we do so in an ideal world? 13. Is it a duty to try to make this an ideal world? 14. What differences between respect, courtesy, and politeness? 15. Why should politeness often seem insincere? 16. Why should we keep harsh opinions to ourselves? 17. Why is a lenient judgment more effective than a severe one? 18. Why is a peace-maker so valuable a citizen? 19. Why cannot a person live a complete life alone? 20. Why is rudeness never excusable? 21. Would a law be needed that everyone favor? 22. Are "white lies" ever a choice of evils? 23. Can we be courteous to those we despise? 24. Was Caesar's act real courtesy? 25. Was the Athenian motto correct? 26. Why is the Peace-maker the culmination of humanity? 27. Are efforts to adjust our relations to others which fail, still worth while? Why? 28. Why cannot adjustments be final? 29. Why has the Christian church failed to be the world's ideal organization? 30. Is it the fault of the institution or of its members? 31. Can you make any practical distinction between poor adjustments? 32. Why does an all-wise Creator permit maladjustments? 33. What does it mean to "fit" any one for a business or position? 34. Is complete adjustment possible? 35. Is it a practical or merely a visionary ideal? 36. How can you help being self-conceited? 37. Is it correct to say, "The Art of Making Friends"? 38. Which can adjust themselves the more easily: the rich or the poor? The learned or the ignorant? Those of high or low estate? 39. Can we be happy without adjustment?

PERSONAL STUDIES

1. Do others get offended at you easily? Why? 2. Do people take offense at your doing things which others do without giving offense? Why? 3. Make a list of former friends from whom you are now estranged? 4. Carefully consider how it happened; are you partly to blame? 5. If so, why not go to them

and acknowledge it? 6. Have you any traits of character or personality which have given offense? 7. Can you "make up" easily? If not why not?

CHAPTER VII.

INSIGHT

Meaning. Insight is defined as "Power of quick and acute understanding or perception; intellectual discernment; a perception of the inner nature of a thing". It will be used here in the sense of perceiving deeper or truer meanings than are apparent on the surface. "In-sight" is to see into, or see more deeply. The ancient "seer" was a "see-er", one who saw more deeply than others and so could sometimes forecast the future. Persons without insight are easily deceived; invest in the wrong business; do not readily see thru designing or deceptive schemes. Insight enables one to see deeper significances and so to know more thoroly. When a Greek knew a thing thoroly he said, "ep-is-ta-mi",—I stand upon it. When a German knew a thing thoroly he said, "ver-steh-en"—I stand behind it. When an Englishman knows a thing thoroly he says, "I under-stand" or "stand under it". The Greek was a philosopher who especially sought relations and connections of things. The German was a mystic interested chiefly in mystery. The Englishman knows a thing thoroly when he can use it. These instances illustrate differences in mental types or attitudes, and different kinds of insight.

Importance of Insight. The social self, or what others think us to be, is the only self that survives in history, and yet history is constantly revising its opinions of men to make them more in accordance with facts. The greater one's merits or character the surer it is that his contemporaries will misunderstand or underestimate him. "A prophet is honored everywhere except in his own country". The tragedy of the martyr is not only the wrong done the victim who dies, but the curse is distributed to the murderers who kill the prophets and stone the messengers from heaven and so miss all the good they might bring for human uplift and betterment. We need better insight in order to make a just estimate of our fellow men. Insight is indispensable in selecting friends, companions, assistants; in choosing those who are to be trusted. It is in constant demand in political, social, business, and all other phases of life.

Value of Insight. Only that is real knowledge which goes beneath the surface of things. Insight is practical wisdom made so habitual that it acts immediately without waiting for reflec-

tion. It is always wiser, of course, to think at least twice before you speak or act, but it is often inconvenient and sometimes impossible. Capable and efficient persons must be able to think and act quickly and yet with such accuracy of insight that subsequent reflection will not reverse it. In a busy active life it is our chief dependence. While it is due in part to natural gifts it is chiefly reason or inference become so skillful and habitual that it acts before we are conscious of it.

Insight A Habit. Insight implies not only keenness of intelligence or discernment, but also its quickness. It does not imply great learning or knowledge but "gumption", sagacity, practical wisdom which have become habitual. One who has acquired keen insight uses it unconsciously before he has time to deliberate. It is not only the power but the habit of looking beneath the surface of things, of getting at the "gist" of them. It has much in common with wisdom, knowledge, understanding, intelligence, but it emphasizes especially the quickness and unconscious accuracy of mental acts. In the press and hurry of practical life the sluggish, undiscerning mind that does not know what is happening till the crisis is past is at a very great disadvantage. We need not only to cultivate the power of insight but make it habitual.

Insight In Reading. Many get very little of the meaning of an article or book at only one reading. Many read stories only to see what becomes of the characters, thus developing a shallow insight. Many students have to re-read a lesson several times to get what they should get with only one reading. The habit of superficial reading is deplorable. In actual life we seldom get time to re-read anything and so lose a large part of what we read. Our losses are incalculable in thus reading laws, contracts, promises without fully comprehending their meaning. **Train yourself to master a sentence with only one reading.** Re-reading is mostly a pernicious habit not at all necessary. By developing sufficient insight the reader may get the thought of a large group of words without consciously noticing the individual words, that is; the power of "rapid reading", so that he can read a book in a few minutes which others could not read in hours. To get this power;—read very thoughtfully; get the full meaning; read groups of instead of single words; read a paragraph carefully and then reproduce its substance,—the meaning not the words. Do this in getting your lessons; do it frequently and persistently. Insight grows by exercise.

Study Of Puzzles. Conundrums, rebuses, puzzles, games involving incongruities and unexpected meanings are delightful to most young people and are of great value in developing insight. In general, anything is valuable that requires keen discrimination, looking beneath the surface of things, seeing that which is not at first evident. Such materials were formerly used much more than now, but the modern mental or intelligence tests are bringing them into use again. Parlor charades are an excellent exercise in insight. Young people delight in seeing more than the perfectly obvious in things; it often amounts to a positive hunger which should be fully gratified. Our word "wit" used to mean "knowledge", and the fact is significant. Puns and punsters are commonly disparaged, but Shakespere was the prince of punsters. Lincoln's wit was one of the chief means of his development. A similar thing was true of Mark Twain. His ability to see the incongruous or funny side of things was almost marvelous.

Superficial Judgments. We are told by the Great Teacher not to judge from appearances. We must look beneath the surface of things; the real truth about them never appears to shallow or superficial investigation. It was lack of true insight that caused the Germans to plunge into the world war. "We understand all foreign nations, but no foreign nation understands us or can understand us." (Prof. Sombart.) They thought the French were decadent, that Russia was too busy with internal affairs, that Gt. Britain was too selfish, and America too much absorbed in money making to offer successful resistance. And the world lacked insight into Germany's intentions. Altho her plans for world conquest were boldly avowed, they were so incredible that no one believed them. People without insight are easily fooled. How much of human woes and failures are the result of a lack of better insight! Cultivate it.

Invention. It is insight into the possibilities of mechanical combinations that produces inventions. No amount of learning would make one an inventor, however necessary it might be. The inventor must see what is not yet visible on the surface of things; he must see what does not yet exist. Man possesses no more wonderful power than this; it is chiefly to this that humanity owes what progress it has made from barbarism. Much that we call knowledge is not really tested knowledge but guesses, theories, hypotheses,—attempts to see beyond the boundaries of certain knowledge. The materials for numberless

inventions still lie around us unused, waiting for the happy insight that has not yet come to the mind of man. We have whole libraries of knowledge which we do not yet see how to use.

Each Person A Mystery. "Every heart knoweth its own bitterness". No one else can know it. We often condemn a person for a defect which is his greatest grief and which he would give anything to be rid of. What futile insight; what incompetent judgment and amazing injustice! Each life has its vital secrets which it could not communicate if it would, yet these are most necessary to a just judgment. We cannot look into the faces we meet in a crowded street without an overwhelming sense of the mystery hidden from us; but if we knew them all intimately we should know but little more. Plato pictures each person as a prisoner in a solitary prison—the body—; the prisoner can climb up and look out of the windows—the eyes—and get glimpses of other prisoners looking from neighboring windows but they can penetrate no farther. Such considerations should make us very cautious in judging others. As Tom Moore sings,

"Ah well for us when this short life is o'er
There remains a land of more permanent bliss;
For a smile and a grasp of the hand hastening on
Is all we can know of each other in this."

The Inner Light. Stevenson tells a fine story of some English boys who had little lanterns under their coats. No one could see them, they gave out no light, but the boys took immense satisfaction in knowing that they were there, and that they could reveal them when they wisht. A young woman left alone with her father broke off a marriage engagement and devoted herself to him. He never appreciated her sacrifice, and grew more unreasonable and exacting until his cruelties became almost inhuman. Still she remained faithful. Why did she do it? The sense of duty, the inner light that shone on her pathway, could not be seen by others, and her life was happier than most. Bunyan tells of a fire that seemed to burn without fuel, but the interpreter showed him behind the wall how invisible oil fed the flames. Behind many lives there are motives, heroic and self-sacrificing, which a shallow insight will never detect.

Other Lives Real. To young people especially other lives are shadowy and vague. We are apt to think that our own experiences are more significant. Persons sometimes think that their off-hand remarks are of more value than the results of the pro-

foundest investigations of others. It is difficult to realize that our neighbor is a full self, that his pains are just as keen as ours, that his fears and hopes and joys are just as vivid and significant to him as ours are to us. As Prof. James says, to miss what he enjoys is to miss his life altogether. It is not property or position that are really significant, but courage, patience, kindness, likes and dislikes.

Interpretation. Shakespere tells us that the man with sufficient insight

"Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything".

Insight is one of the chief characteristics of the poet. He sees more than the rest of us in the common-place things and experiences. Of this Wordsworth is the great example. He says,

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears".

To him cloud and mountain and waterfall seemd to speak; in such a world he livd. What would you not give for Bryant's insight;—

"To him who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness ere he is aware".

And who could not find matchless sermons in the Snow Shower, The Fringed Gentian, The Waterfowl, The Autumn Woods. And Walt Whitman, in spite of catalogs and coarseness, had marvellous insight into our life and its world.

Art. We speak of art as an interpretation of Nature, revealing deeper meanings than appear to superficial observation. Art endeavors to create beautiful forms; but how? What is beauty? No philosopher can tell. Beauty has been defined as a kind of window thru which we get a glimpse into the spiritual world. The face or the flower is not beautiful in itself, but the beauty shines thru it. To one they may seem "kinder pretty", to another a heavenly vision. So the blind Milton creates a Paradise which only eyes can see, and the deaf Beethoven creates symphonies which only ears can hear. Somehow the real beauty escapes us; it lies beyond the material. The ability to appreciate and enjoy

art brings us many of the most uplifting joys of life. Cultivate it; take time to enjoy it.

Justice. At enormous expense we maintain courts to dispense justice. The letter of the law is always visible but its spirit and meaning are revealed only to deeper insight. There is constant sifting of facts and arguments to get at the real meanings by which the evidence must be tested and the law applied. A judge or jury without discernment or insight into hidden meanings of acts or offenses will seldom stumble into just decisions. The citing of laws and decisions is vain without insight into their deeper meanings and applications. The construing of contracts and agreements is a constant appeal from the apparent and superficial to the subtle and essential. In intricate and involved situations justice is seldom evident; without trained insight we miss it.

Social Relations. When Burns wrote "A man's a man for a' that and a' that", some considered it dangerous if not revolutionary. Those in some walks of society thought themselves of higher type and finer blood than the common people; that they were the quality, the aristocracy. Tolstoi was born an aristocrat but devoted his marvellous literary skill and insight to showing how little rank and circumstance count in comparison with character and self-sacrifice, and how little the differences in social position make in the essential dignity and worth of men and women. It is one of his bitter epigrams that the one thing which the rich will not do for the poor is to get off their backs. Not one rich man in a million has the insight into human relations to see when he and his fortune rest on the backs of the poor. We prate of the nobility of labor but not of the laborer. The danger of struggle between capital and labor is due to lack of sympathetic insight.

Lack of Insight. The little and shallow mindedness of many who get into high positions is almost appalling. The greatest questions are judged by them without the slightest comprehension of the real issues involved or of the principles by which they must be interpreted. Nero, Philip II, George III, or Wilhelm II, who came into power merely by hereditary privilege are essentially inferior to the average peasant. How many cannot discern between a real and a false economy, and save penuriously at the bottom hole while wasting at the spigot. Fear and rashness are often due to lack of insight, and one will dare the lightning but dread the thunder. There are few who see beyond their present

gratification and will jeopardize a lifetime for an hour of pleasure. Jesus called the Jewish ruling class "Blind guides that strain at a gnat and swallow a camel". He often asked why those who had ears to hear did not hear with them, or having eyes did not see with them.

Sympathetic Insight. Insight is not merely intellectual; it must be sympathetic also. We are very apt to see only what we desire or expect to see. A hypercritical insight will see only things to censure; a hostile insight will see only things to condemn; and a prejudiced insight might as well not look at all for it already knows what it will see and what the resulting attitude will be. Ruskin appalls us with a description of a shivering, starving poor family and a feasting, reveling rich family with only a thin partition between them and marvels that to us it should make any difference with the comparison if the thin partition were replaced by a few city streets. One half the people do not know how the other half lives, even when they are neighbors. Still fewer have any idea of the hidden worth of unpretentious lives about them.

Misjudging Others. We seldom if ever judge others rightly. We often draw opposite conclusions from the very same facts according to differences in our attitudes. Equally honest witnesses give contradictory testimony where both were eye-witnesses. We even attempt to judge people's motives, which we can only infer at best. Dishonest antagonism, when there is nothing else to attack, will attack motives which it can only guess. How many friendships are broken, how much strife and even wars are caused by misunderstandings where there was no real occasion for them. The tragedy of King Lear was his lack of insight. Only in his frantic grief over the body of Cordelia did he see what was evident all the while. The world, life, friends are all futile for us unless we rightly interpret them. An Athenian law forbade appointing a man a judge who had ever written a comedy; it was thought that it would impair or pervert his attitude towards life. There is wit as well as seriousness in the teaching of Jesus, "Judge not that ye be not judged", for you will be judged just as incompetently; which were calamity enough.

Misjudging Facts. In Shakespeare's *Merchant of Venice*, Portia's father risks her happiness in marriage to the insight of her lovers who are required to choose between three sealed caskets of lead, silver, and gold. Bassanio, Portia's choice chooses the lead casket. The reasons each gives for his choice

are instructive in this connection and are good studies in insight. (Merchant of Venice, Act III, Scene 2.) The city council of Boston once passed an ordinance extending a road west to Waltham, about 11 miles, adding that it was as far west as a road would ever be needed! How little they read America's future! Locomotives, steamships, aeroplanes were all proved impossible, but we have them. The wise ones did not see deeply enough. What is the use of having facts if we misjudge them?

Training Insight. The development of insight is one of the most important parts of education. Merely learning useful knowledge has value but has little to do with training insight. Educated fools are the greatest fools of all, and the most dangerous. Like every other mental power, insight can be trained only by using it. The finest exercise of insight is translating a foreign language and working mathematical problems. Latin and geometry perhaps excel all other studies for this purpose. To discern the meaning of a Latin sentence requires constant insight and makes it habitual. A problem in algebra or geometry compels us to master completely its meaning and the relations of the quantities involved. The old classical education was devoted chiefly to the training and development of insight, and making such discernment quick, accurate, and habitual. Vocational education may be combined with this type but can never replace it.

Hindrances. Hindrances to the development of insight are many and varied. Youth, and sometimes older persons, are often troubled with air-castles and day-dreaming which tend to make them visionary and impractical. This has its place in early childhood, as is shown by the passion for fairy tales and mythology; and by fiction in later years. Excessive novel reading is injurious because we are tempted to read for the story only or chiefly and miss all the rest. Prejudice is almost fatal, for it replaces both insight and reason. The influence of monotonous routine is even more injurious. We must give some place to the ideal, the imaginative side of life, especially if coordinated with the actual. Hostility, jealousy, grudges all cause us to misinterpret and so prevent the development of clear insight. Selfishness blinds us to the best in others and the worst in ourselves. And worst of all, perhaps, is self-conceit which exaggerates self to the exclusion of all other merits and values.

Materialism. This affirms the reality of matter and tries to conceive of everything as material, and denies the existence of spiritual. But matter is thought to be composed of molecules,

and molecules of atoms, and atoms of electrons and protons, or negative and positive charges of electricity. Thus matter dissolves into electricity which is not matter at all, but force, and force is spiritual; and so the material world is fundamentally spiritual. Thru lack of philosophic insight many think that material things are more real than thought, will, purpose, love, ideals, beauty, truth, etc.—the spiritual facts of life and the world. The danger which most threatens the modern world is the shallow materialism which subordinates the spiritual to the world of matter and the senses. The world's greatest need is a deeper spiritual insight.

Insight and Citizenship. To this all paths converge. Corruption or injustice exist because of the poor insight of the masses, who when they have the power often use it for their own undoing, voting for their own robbery and oppression. So few seem to see that their own ultimate and real good is the public good, and that they cannot wrong the nation for their own profit, but that ultimately they will wrong themselves. The political bigot and the radical extremist will not hesitate to jeopardize the nation to get office. Party shibboleths often take the place of loyalty and patriotism. Demagogues and traitors are elected to office because good people lack insight. Problems confront us, dangers threaten us which will tax to the limit the best citizenship the world has even known. The voter who is easily deceived is not a good citizen however good his intentions. Few things in personal development are more important than insight.

STUDIES ON CHAPTER VII.

Suggested Questions to Aid Discussion

1. Which is the best word for "knowing thoroly", the Greek, German, or English? Why?
2. Which is nearer the real self; what we think we are, or what others think we are?
3. Which is recorded in history?
4. In which is insight the more necessary, choosing leaders or being a leader?
5. Why is keen insight necessary in business? Does quickness aid accuracy?
7. How does insight aid rapid reading?
8. How does the study of puzzles, etc., aid in developing insight?
10. What part did lack of insight play in causing the Great War?
11. Why is insight so necessary to the inventor?
12. Can we discern the innermost causes of other people's acts?
13. How far have we a right to express an opinion about them then?
14. Did the young woman do right in sacrificing her life for her father?
15. Did she wrong her lover?
16. What made her persevere?
17. Do the things

one enjoys most afford the best revelation of his character? 18. Why should one think his own opinions so much better than those of others? 19. Can Nature really speak to us? 20. Did Milton or Beethoven really see or hear their creations? 21. Which is the real law, the letter or the spirit? 22. Why does a judge need deep insight? 23. Why is insight necessary in adjusting social relations? 24. In what respects was Nero, etc., superior to the average peasant? 25. Why should any one balk at swallowing a gnat, but try to swallow a camel? 26. Why should the contrast in Ruskin's story be so much greater between the two rooms when separated by a thin partition than when separated by several streets? 27. Why do equally truthful witnesses sometimes contradict each other? 28. Can we ever judge justly the motives of other people? 29. Was Portia's father wise in requiring her to marry the man who chose the right casket? 30. Did the choice indicate real character? 31. What were Bassanio's reasons for choosing the lead casket? 32. How does translating latin develop insight? 33. How does forming an equation in algebra? 34. How does analyzing and combining the facts in a geometry problem develop the power of "sizing up a situation"? 35. What advantages in the old classical education? 36. Why should air-castlebuilding injure insight? 37. Show how insight is injured by each of the following: fiction, prejudice, monotony, hostility, jealousy, grudges, selfishness, self-conceit. 38. Is solid matter really solid? 39. How could matter be composed of that which is not matter? 40. Which seem the more real to us; houses, trees, mountains, or thoughts, forces, purposes? 41. Is that which is best for the state always best for the majority of its citizens? 42. Why is good insight most needed by the citizens of a democracy?

PERSONAL QUESTIONS

(Not for Class Use)

1. In learning your lessons, do you spend the greater time in committing them to memory, or in trying to understand them?
2. Are you satisfied with superficial knowledge or do you habitually try to get to the bottom of things?
3. Does quoting a good authority satisfy you, or do you want to know the reason?
4. Do you readily adopt the opinions of others, or do you have to know their reasons first?
5. Do you like to work out problems, rebuses, etc?
6. Is your first impression or opinion changed after study? Why?
7. Did you ever change your opinion of a person after condemning him? Why?

CHAPTER VIII.

LOVE

Love. In every language there is a struggle to prevent the degradation of the word for love. In the Greek language,—the finest that has ever been spoken,—the word for love had become so degraded that the writers of the New Testament had to get a new word for love as Christianity used the term. The word should never be applied to the mere animal passion; it is that which degrades it. The average youth is profoundly indignant at any suggestion that his love is not the highest, holiest, and eternal thing in heaven or earth; and when older persons who have had actual experience as well as abundant observation, call it "puppy love" he is speechless with indignation. He is certain that there never was such a love as his; that the affection of Abelard for Heloise, of Petrarch for Laura, of Romeo for Juliet, or of Dante for Beatrice was not a circumstance compared with his. Older people, as a rule, deem it useless in love matters to reason or remonstrate with youth, whose experience of love is yet so limited and whose ideas of it are so vague and imperfect.

Purpose of Love. Love is a racial instinct whose object is the preservation of the race, and so is the most powerful force in human life. Its function in the world of life takes precedence over all others; it leads every other interest in life. Yet sex love is merely an accompaniment; it is nothing in itself. The benevolence of the Creator has made it the reward as well as the promoter of race perpetuation. Supplemented by parental and filial affection it makes the family possible and holds the group together till the helpless children grow to maturity. What possible reward could hire the service the mother renders to her child? What but love could make her efface herself and give up her very being for the sake of others? To degrade it from this high level to mere sensuality is the unspeakable offense of the blind animalism which still survives in man.

An Animal Instinct. Animals love. A dog's affection often rebukes that of his master, and no her-love will dare as much and go as far among animals as among men. Human love often sinks not only to the animal level but far beneath it; no animal degrades love as humans sometimes do. Birds court much as men do, and even flowers don their brightest bloom to attract insects bearing pollen grains for a new life. Sex attraction is

as strong in insects and even in plants as in human beings. The male blossom of a pond flower will actually commit suicide, if the female lover is a little beyond its reach, by breaking off the stem which connects it with its own plant. The light of the glow worm in a love light to guide its affinity to it. The songs of birds are mostly love songs. Love in the animal kingdom is very whit as wonderful as in the human species. Human love should be animal love transformd and gloried and it would be if impatient youth would but wait for maturity; but it is a shameful fact that animal sex relations are for more pure and reasonable, far less perverted than among humans.

Counterfeits. We frequently hear of a man who murders a woman who rejects him. He gives as an excuse that he loved her so. But if he did that when he loved her, what would he have done if he had hated her? Or had even been indifferent to her? The truth is that he loved himself only; he was incapable of loving any one else. He even ignored her right to choose her own destiny, or even her right to live. If she had married him what could she have been but his slave. Jealously breaks up many a home. It is "as cruel as the grave"; it is a "green-eyed monster"; a demoniacal possession. It is not love, but one of the cruelest forms of hate. Yet the jealous one thinks that he loves, even tho like Othello he murders his Desdemona. It is not even akin to love; it is plain brutal selfishness of the most repulsive type. Beware of the would be lover who early begins to assert ownership; he is not a lover nor capable of becoming one.

Enoch Arden. After Tennyson publisht Enoch Arden he was calld the poet of love. And yet he had only depic'ed a man's love which, while noble and self-sacrificing, was only sensible and reasonable. Enoch spent his last years watching his wife and children, unknown to them, because revealing himself could only have brought wretchedness and poverty to those he loved. Tennyson's picture of Enoch Arden at night looking from the outer darkness at the happy home circle of his loved ones from which he was forever shut out, is very appealing; but if he really loved his wife and children what else could he have done? The real tragedy was in marrying a woman he was not able to support. The strange thing about it is that Enoch's love should have been considered anything unusual. Genuine love is very rare.

Love No A Thing To Giggle About. Real love has in it all the bitterness of death, with which it is closely allied. A wholly

selfish person cannot really love; he is incapable of it. The animal nature of the average boy will blindly jeopardize all the future for time and eternity of the girl he thinks he loves. A wise youth who really loves knows this and will not risk himself. Joseph was a brave lad, but he was never braver than when he fled from Potaphar's wife. A thoughtful girl resents with all her soul being deemed a mere animal, and valued only or chiefly for her merely animal qualities. She spends years cultivating her mind and developing her spiritual nature; for years she struggles with art, literature, science to develop spiritual qualities which should appeal to the best in men. It is best for her and for the race that she do so; and any young man who ranks above the beasts will see and appreciate that fact and act accordingly.

A Sterner Side. The young man who takes liberties with a girl's person does not love her in any true sense of the word, and is probably incapable of loving any one. Undue familiarities are more than mere improprieties; they are crimes against love and life. At best he cannot fail to destroy that reverence for womanhood which protects not only her but the race. Girls sometimes mistakenly make fun of bashfulness of boys in their presence; but that bashfulness is one of the highest testimonials to coming manhood; it is founded in the deepest and finest instincts of our humanity,—reverence for womanhood, and it testifies to that instinctive reverence which every normal and right-thinking man feels, and which undue familiarity inevitably blunts or destroys. When a young man has lost that, true and genuine love is no longer possible to him. One of the paradoxes of our civilization is the way some women by their mode of dress brazenly appeal to the basest animalism in man, and feel that they have to in order to be attractive. The best in man resents it. While it is true that girls would often be safer in company of a Bengal tiger than with many men, there are nevertheless some real men in the world.

Love and Character. While the animal love of youth, which is usually mere sex attraction, if often succeeded by the real love of maturity, and they may overlap, even, they are nevertheless distinct and founded on different principles. Boys and girls see character superficially, for of course they have not had experience enough to know its sources and foundations, and have little patience with investigations of its chief factors;—habits, disposition, tendencies, etc. But it is on these alone that real love is based, and they are seldom developed much till after

25. A girl askt her father's consent to her marriage; he replied that if for the next five visits she would have her lover sit on the opposite side of the room where she could have a front view, and would test him by conversation as to his companionableness and their common tastes and interests, he would consent if she still persisted. She tried it only two evenings and then dropd him! But for her father's wisdom, she would have married him and learn'd the truth after it was too late. It is character and character only, that can make love last. Until character is form'd real love cannot exist.

Self-Deception. A wife being askt how long she had known her husband before marriage replied somewhat bitterly, "I didn't know him at all; I only thought I did". A girl of 18 was infatuated with a man and married him but found in a few weeks that she loathd and abhord him; that she had not only married him without any real love, but that she did not know what real love meant. She was a fine character, however, sensible and genuine, and after thinking it over she decided that it was all her own fault; that her husband had not deceived her, for he had always exhibited the same qualities which were now so offensive but she had been too blind to see them. So she resolved to be a faithful wife and make the best of it. Unbeknown to her, the husband had the same expeirience and reacht the same conclusion. A few years later they had fallen intensely in love with each other, a love which continued unbrcken thru their lives. Real love is founded on character, without which no love can survive.

First Love Impersonal. Young lovers idealize each other. Jack thinks Jill is an angel from heaven; to others she is a commonplace nonentity, and they wonder what he can see in her. In fact he does not see her at all but the idealized creature in her place. Of course neither Jack nor Jill believe a word of this, and if they should marry we can only hope that real love might spring up afterwards. Jack actually thinks that Jill is the only girl, that they were mated in eternity, etc.; but as a matter of fact if he had never met her another girl wou'd have done just as well or better. Jack attributes the up-surgings of sexual passion to the angelic qualities of Jill which do not exist. He makes the general, vague capacity for love which is beginning in him a personal matter. How can Jack love the real Jill, when she is not half made yet? Her character is just forming and what she will be doth not yet appear.

Exclusiveness. Many susceptible or "soft" youth fall in love

with the first one that offers. There is little or no thought of character which is not yet formed and even the ideals of it are vague and indistinct. Two youths usually confine themselves exclusively to each other from the first, and if one of them but looks at another there is a quarrel. Each loses all opportunity for acquaintance with others. The writer knew a young man who zealously and jealously attended a girl for five years and then suddenly married another. He had stolen her best matrimonial opportunities for all her life and then left her. He deserved the penitentiary but there was no law to reach him. Each human being needs the widest acquaintance with the opposite sex; exclusiveness robs the life of that which is infinitely valuable.

Restraint. In Europe, boys and girls are usually sent to different schools; determined efforts are made to keep them isolated. This policy has advantages, especially for weaklings, but if youth would practise reasonable self-restraint it would not be necessary. There are still potent objections to coeducation and only young people themselves can remove them. There must be some restraint, somewhere, sometime, or we should drift back to barbarism or worse, for lust will sink a human being lower than any animal. Why should the wise youth not accept the restraints imposed by wisdom and experience, science and morality? Tho it may sometimes be replaced by mature love, the youth type of love cannot last thru life because youth cannot last. Why jeopardize with a blind unrestrained passion, that can last but few years at most, the mature love which is to last all thru your life and be the chief center of its happiness and achievement?

The Greatest Theme. Love is the greatest human force. It is the chief theme of art, and music. Sex relations are by far the greatest interest of youth. Ludwig says that nine-tenths of the psychological processes of adolescence center in sex, and Freud makes the proportion still higher. Sexual love is life's greatest mystery and its greatest problem. In the Garden of Eden there were two trees, the Tree of Life and the Tree of Conscience, or "the knowledge of good and evil." While there are numberless interpretations of the story one is that it is an allegory of life and sex which are so closely related. There is of course no botanical species of tree known as the "Tree of the Knowledge of Good and Evil." There is not a word in the entire Bible which suggests even that it was an apple tree. (The Jews hold that the Forbidden Fruit was grapes; the Persians that it

was figs.) The language is clearly figurative. The first and most significant result was the consciousness that they were naked, a consciousness which no animal possesses. It was the beginning of clothes, of modesty, of sex knowledge, of moral consciousness.

Life's Greatest Story. In the simplest speech the Eden story tells us the greatest truth in the life of the world. It is the story of a tragedy which was not only enacted in Eden but more or less in every human life. The Tree of Knowledge still stands near the Tree of Life in the midst of the Garden of Love, the lost Eden of most lives as we grow older. The first prohibition was not arbitrary; the knowledge was forbidden in the nature of things. Dr. Stanley Hall says "Chastity is psychologically and ethically imperative until on into the 20's". A youth of 15 cannot have a psychological or physiological experience which he is barely mature enough to have at 25, any more than grow a beard or have grey hair. The full relation of love to life cannot be realized before maturity; for which youth must wait or suffer all his life and cause others to suffer.

The Forbidden Tree. Why is it that the most terrible and incurable diseases known to human life are those which are the penalties of sexual sins? What is it but Nature's stern voice corroborating the divine laws? The Roman empire, the mightiest the world has seen, was destroyed chiefly by venereal diseases caused by immorality. The days came when the best armies she could muster could not stand before those of chaster nations. By far the greater part of human weakness and sufferings have their roots in sexual sins. One-fourth of all our blind have to grope their way thru life because of the sexual sins of a parent. Precocious sexuality is a fatal sign of degeneracy either in plant or animal, and human beings are no exception. Unrestrained, it weakens intellectual, physical, and moral well-being. Sexual love is by far the most dangerous factor that enters into human life; of this Science leaves us no possible doubt.

Warning Words. Youth usually resents warnings, but many poor wretches, when they first wake up to the fact that life for them is ruined beyond all hope of redemption, cry not, "Why didn't somebody tell me?" Most older people abandon wayward youth to their fate because warning or remonstrance is so generally useless. Youth will not listen. The writer once inquired for a young man at his place of business and was told in an undertone that he had died suddenly and had been buried in the

night, and that his family didn't want the matter mentioned. Yet he was engaged to be married to a noble and pure young woman who had refused to believe what had been told her. The writer also knew another young woman who married a fast young man of wealth and social position. A year later she and her babe were both rotten with syphilis. The child died in a few days but the mother lingered on for over a year in the most dreadful agony, and all that time that young husband went around the town with his head up as tho he were a human being! He would be a disgrace to Hell; the Devil himself could not be worse than that. If youth will not heed warnings, what can be done?

Who Is To Blame? The mother must have a protector and bread-winner; to be this is the highest privilege of man, and normally brings him the highest joys of human existence. Tho his part is insignificant in comparison with that of the mother, a right conception of duty would make him far more appreciative than he usually is. Too many men reverse real love. A man often marries a woman not to serve her, but to have her serve him. In this respect the civilized man is but little in advance of the savage. The mother's relation to love and marriage is entirely different. She must go to the gates of death for every child she bears; and yet above all the suffering, the years of toil and drudgery, of imprisonment and restriction mother love rises supreme, the heavenliest thing in human life. If she mistakes in love the penalty she pays is often the very limit that humanity can bear, and the man goes unpunished. Man must bear the chief blame for sexual woes.

Other Penalties. Perhaps some one says, "All sexual sins are not punished and I may escape." This may sometimes be true of merely physical penalties; but there are other penalties which are inescapable,—the effects on the spiritual personality. Premature love destroys the power or capacity for loving joyfully or faithfully. In some states of our Union there are one-third as many divorces as marriages. The modern family is threatened and with it all the highest interests of humanity. Some are even asking, "Is marriage a failure?" Most of this is due to foolishness in love matters, especially in youth. Sometimes a girl is idiotic enough to boast of the number of engagements she has broken. But after a girl has broken two or three engagements she loses the power to know whether she loves well enough to marry or not. She may be wicked enough not to care, but if she ever settles down and begins to take life seriously she will find

what a hell she has made for herself. Love cannot be trifled with.

Higher Interests. Youth has higher interests than any love it can experience. The supreme thing is not loving or being loved, but becoming worthy of any love. You must develop character first. Youthful love should not be suppressed entirely, it has its place, but the problem is to make it keep its place. A youth has no moral or business right to plan for marriage till he is able to support a wife, tho both should share the economic struggle for a competency. A girl has no moral right to be a wife till she is willing to be mother. To marry only to be supported in idleness is merely an attempt to legalize prostitution. The work of youth is to make character; to get ready for citizenship; and the most incomparable citizen is the mother who prepares a still higher type for the future. The problems of personal development, habits, education, energy, adjustment, insight all come first before we are ready for love.

"Bide A Wee". And if you "fall" in love now while yet a youth, it is not your complete self that loves but your undeveloped, immature self; not the self you may be or will be if you obey the laws of life. The love of a completely developed human being is one of the noblest, finest things in the life of the world; but your immature love,—the only kind possible to you till you are fully grown and developed,—must be classed with the merely animal type. It is not only unworthy of your best self that is to be, but it cannot be permanent. And worst of all it blocks the way, not only to the love you might know, but to your full and happy development. "Keep thy heart with all diligence, for out of it are the issues of life". In the old Scotch love song the girl wisely and heroically insists, "we'd better bide a wee". The last and wisest word to youth is "Wait a while".

Eugenics. We have developed greatly improved breeds of horses, cattle, sheep, hogs, chickens, potatoes, tomatoes, fruits, vegetables, flowers, and what not, but we are not improving the human species. The enlistment of soldiers for the Great War showed that more than half of our men in their prime were physically defective. It is doubtful if the human race is holding its own. The chief reason is premature love and its attendant evils. Eugenics and stirpiculture demonstrate that every child born into the world might be healthy, beautiful, mentally and spiritually endowed beyond anything the world has yet known; that everyone might possess what is now denied to all but a gifted few;

that the human race might be lifted to a new plane. As Wordsworth says,

"What one is

Why may not millions be? What bars are thrown

By Nature in the way of such a hope?"

All this is involved in the subject of this chapter. In love matters is humanity's most stupendous failure, and youth has the chief blame. So the chief appeal is to youth. It is the appeal of the defective and ugly of the future for deliverance and justice, of the weak and deformed who will certainly throng the world of the future as of the present unless a wiser youth will prevent. Yours is the most exalted trust vouchsafed to mortals. Do not betray it.

Adolescence. In law, adolescence is the period from 14 to 21 in males, and from 12 to 21 in females. The Germans have called it the period of "Storm and Stress". It is the most difficult as well as the most critical and momentous period of human life. To youth it is a profound and inexplicable mystery; storm and stress well indicates the normal condition. Older ones can only look on with sympathetic interest with but little power to aid in the struggle which is to end in the Crown of Life, or in weakness and failure. These are the most fateful years of life. It takes Nature ten or twelve years to change the boy into a man or the girl into a woman. These years are entrusted to the good sense, the self-restraint, the ideals of boys and girls; they are life's greatest trust. During these years Nature works a miracle in the body of the boy. He develops a beard and his voice drops an octave. Nature works a greater miracle in the body of the girl; she becomes more beautiful and winsome than anything else on earth. Out of this period comes the beauty, the strength, and the efficiency of life's maturer years.

Advisers. Never again in life will we need such counselors, such practical wisdom, such sane advice. But strange to say, it is just the time when youth is instinctively shy of those who could give the safest advice. It is a time when boys and girls put barriers between themselves and their parents, and often withdraw from all those capable of guiding them wisely. They often seek the companionship of those who know as little or less of life than they, and sometimes of the vile and depraved. The best prognosis of the future is your companions. The girl who makes a confidant of her mother, the boy whose father is his closest chum are safe. Do not try to make these years alone; and

when you seek counsel, seek it from those who know more not less than yourself. Do not think that father or mother repel such approaches. Unless you have already waited too long they will more than welcome your companionship.

Sir Galahad. He was a knight in King Arthur's court, best known to us in Tennyson's "Idyls of the King". He was the embodiment for Western Europe of the ideal of perfect manliness. Another version of his story was used by Wagner in "Parsifal." Hundreds of the greatest knights sought thru all lands for the "Holy Grail", but only Sir Galahad found it. At the Round Table, on the king's right hand was the seat of honor, known as the "Siege Perilous", or perilous seat, because instant death was threatend against the knight of impure life who tried to sit there. So year after year the seat remained vacant. When Sir Galahad came, tho rather small in stature, he was more than a match for the greatest knights in combat with sword and battle axe, and could knock the biggest of them off their horses in the tournaments. When he came to the Round Table he sat down in the Perilous Seat. Standing before the knights he could say,

"My strength is the strength of ten

Because my heart is pure"

And this testimony is but a reflection of the Beatitude of the Great Teacher, Blessed are the pure in heart, for thy shall see God".

Should This Chapter Have Been Written? While all concede that the problems presented in this chapter are the most difficult and portentous in the whole range of human life there is great hesitancy in discussing them with youth. The writer believes in boys and girls and frankly appeals to their good sense and practical wisdom. Of course there are some soft ones, mollycods and sapheads with whom no appeal can avail; but the grief, the suffering, the ruin caused by love failure is too appalling for silence. And love failure is life failure. This subject could not be omitted from Studies in Personal Development.

STUDIES ON CHAPTER VIII.

Suggested Questions to Aid Discussion.

1. Can people use common sense in love matters?
2. Why do so many youths consider themselves exceptions to the general rule?
3. Is animal love inferior to human love?
4. Is all love blind and unreasoning?
5. Why should jealousy be mistaken for love?
6. Was it right for Annie to marry Philip?
7. Did

Enoch do any more than his simple duty? 8. Why should love be considered a matter to giggle about? 9. Why did men in former times refuse to educate girls? 10. Does mere sex love care anything for education or culture? 11. Why should bashfulness in young men be admired? 12. Is the love that precedes marriage usually replaced by the love that continues thru life? If not, then what? 13. What effect does it have on us to love one who is unworthy? 14. Is character fully formed before 25? 26. What do people love before that time? 27. Can love continue in spite of character? Should it? 28. Does love exist first and settle upon some object, or is it created or inspired entirely by the object? 29. Is it well to have a "steady" beau? Or is it merely selfish? 30. Why do they not have co-education in Europe? 31. Europe is older than we; are they wiser? 32. Is there a wall of reserve between the sexes that should not be broken down? 33. Is Platonic love possible? 34. Can a boy of 15 love like a man of 30? 35. Can love be restrained at first easier than later? 36. Why were venereal diseases made so terrible. 37. How could persons be stopped who are "fall'n" in love? 38. At about what age should people marry? 39. Should love wait till then? 40. Who love the more, men or women? 41. Who usually begin first? 42. Who are most responsible for the abuse of love? 43. Why have human beings not improved as much as stocks, fruits or vegetables? 44. Should we limit any pleasure for the sake of those who are to live 100 yrs from now? 45. What is life's greatest trust? 46. Why are boys and girls safe who make a confidant of their mother? 47. Can love be controlled? 48. Can boys and girls be as sensible as older people?

PERSONAL QUESTIONS

1. Do you consult your father or mother about your love affairs? 2. Why not? 3. What proportion of your time do you spend thinking about such affairs? 4. Is it wasted? 5. Is your love based on character, or merely physical appearance? 6. If you think you are in love with any one, make a list of the reasons and talk them over with your father or mother. 7. Why should you be afraid to risk it? 8. Can love affairs wait? 9. Will the rewards justify it?

CHAPTER IX

OPTIMISM

Meaning. Optimism is the doctrine that on the whole the world is improving; that the tendency is towards better things; that the world could not have been made any better than it is; that what evil there is is inseparable from the good, like light and darkness, mountain and valley, up and down, etc. The word is also applied to the disposition to be hopeful, to look on the bright side. Optimism in some measure is vitally essential to a happy life, and without a good share of it no life can be triumphant. It is invaluable to health and vigor; it is an asset in any occupation and in some indispensable. To the doctor it rivals his pills. It makes any one more companionable and is a stimulus to all social life and relations. An optimistic philosophy is a great achievement and one of the most useful. We may regard optimism as the culmination of our studies in personal development.

Pessimism. We appreciate optimism more when we contrast it with pessimism, the opposite belief. Pessimism deems everything a failure, and all effort ultimately useless. Moral pessimism is especially deplorable. One who has come to think that, "It doesn't pay to do right" is already untrustworthy. "Desperate" really means "ceased to hope". And one who has lost hope easily becomes "desperate" in other ways. Allowance must be made for temperament; a sanguine temperament is much less inclined to pessimism than a melancholic. General health has great influence. The old saw has it, "Is life worth living? It depends on the liver." (Liver may mean one who lives or a part of the body.) Pessimism means that something is wrong; it is either the universe or the pessimist. We must fight pessimism with all our resources; optimism is one of the greatest boons life can win.

Grounds of Optimism. Leibnitz argued that this is the best of all possible worlds; Hartmann that it is the worst. We are not so much concerned with what is possible as with what is actual. We must not be blind to the glorious beauty of the world; to its joys, its loves, its triumphs, to its sunshine and harvest times. And even for its evils there are compensations. If there is the funeral dirge there is also the joy song; if there is defeat there is also victory; if there is selfishness and meanness there

are also the generosity and purity which transfigure life; if there is the melancholy autumn there is also the glorious springtime. We have faith in the course of Nature as a whole. "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease". The reasons for trusting the uniformity of nature are infinitely superior to the reasons for doubting it. We note the little that goes wrong much more than other experiences.

The Significance of Evolution. Nothing in the range or history of human thought gives such convincing grounds for faith and optimism as evolution. Beyond all possible doubt or question there has been progress thru all the long past; not only since the dawn of history, but long before. We live in a universe where progress is the law. The cooling off of the earth unfolds all the geologic ages with their progress in climate, and the structures and forms of life. The progress of the human race with its inventions, its interpretation and control of Nature surpasses description. But why should we have progress instead of regress? In our experience, regress is so much easier. Only because working in nature now and here are the Power and the Wisdom and the Benevolence we call God, and these triumph over all else. The manner in which they work, science calls Evolution and theology calls it Providence. In no other way could we account for the amazing progress which we indubitably know.

The Teaching of Experience. The testimony of all normal experience is that right living normally brings a happy, well-ordered life. We may utilize the apparent defects of the world to an indefinite and unknown extent. Shakespeare makes Cassius say,

"The fault, dear Brutus, is not in our stars
But in ourselves, that we are underlings".

Nature's contribution to our griefs and sufferings is insignificant compared with what is due to our own ignorance, folly, and wrong doing. With these as they are a better world than this would be of little or no use for we should only pervert and misuse it. The chief problem, then, of optimism is the problem of a right life.

The Great War and Optimism. It may be asked how we can find anything in the Great War to justify optimism. There have been other wars as inexcusable, as wicked and as futile. Humanity has made all its progress in spite of such wars; human progress in spite of it testifies only the more strongly to the ex-

istence and efficiency of the Power that makes for righteousness, and so for progress. At present the evil towers so large that we cannot fully see the good; so that a present judgment is of little value. It is increasingly evident that the war itself did not do as much harm as the cheap politics which interfered with the proper readjustments after it. History may have to write that the great criminal of the war was not Germany but America who did so much to prevent the good that might have resulted. But some good is evident. The victory has brought liberty to millions who have long been oppressed. We can sympathize with the wild joy of many long subjugated peoples freed by the war. But the war is far too recent to be used as an argument either way, and the entire war is not yet over, and will not be till its adjustments are effected.

The War and Altruism. The Red cross exemplified and illustrated the very spirit of the Christ and on a scale unprecedented in history. Protestant, Catholic, Jew and heathen have worked together as never before. There have been realizations of the fundamental moral values such as the world has not known to such a degree before. The relief efforts, especially of England and America have touched the hearts of millions with gratitude beyond thanks or tears. More helpfulness, more love, more kindness have found expression than any other age has known. And the work will continue; progress will go on "Till the war drum throbs no longer and the battle flags are furled In the Parliament of man, the Federation of the world". The war hastened prohibition and woman suffrage beyond doubt; several monarchies have changed to republics. In spite of the towering evil there is still good ground for optimism.

Social Optimism. The 8 hour day has become all but universal even where it was thought to be impossible. Never were so many uplifting influences at work as now, so much effort for better health, increased vigor and purer morals. Every where we see the Trend to Democracy. Many efforts will fail, but the significant thing is the tendency itself. Democracy has been content to be inefficient, wasteful, careless; she is girding herself for greater service. There is a willingness to improve methods, reform abuses, and make democracy more efficient than the world has not seen to such a degree before. Of course there will be reaction. Selfish interests will try to put things back where they were, but nothing can permanently check the world's progress.

Industrial Democracy. Democracy in government will lead to democracy in all things, and we shall have industry conducted not for the enrichment of a few but the service of the many. Business success will not be measured by profits but by service to humanity as is already the case with the professions. For greatness in any profession, medicine, law, engineering, invention, politics, etc.,—is not measured by the fortune amassed, but by the service rendered to humanity. Slavery in every form and in every place will cease; industrial slavery will be as rare as African or racial slavery. The introduction of the Preferential Ballot will enable democracies to govern themselves far more wisely and efficiently. Cooperation and price restraint will make farming profitable again. Education will become broader and at the same time more efficient in developing mind and character. And it is even possible that English spelling may yield to reason and common sense and one or two years wasted on spelling, now be added to the education of the average child and the English language will become the language of the world. The wave of altruism will never ebb entirely. How do we know this? The experience of the world and faith in God and man.

Personal Optimism. In the observance of the principles of self-development our optimism will reach the greatest heights. Noblest souls have developed under the worst social and industrial conditions. Nothing can repress the aspiring and optimistic soul who lives in harmony with the laws of his being; that is, in accordance with the will or laws of God. A personality despised and rejected of men may lead in world influence. An individual fully equipped with good habits is already victorious in life's struggle; he may face the future without fear. By means of self-education or development he reaches, not the heights of others, but the ability to fill his own place and make his contribution to the life of the world; whatever else he may do is immaterial.

Self-Confidence is a species of optimism. It is faith in ourselves; self reliance, self control, self mastery, etc. Without it even the greatest ability must fail. "Faint heart never won fair lady" nor anything else of value. It affects the action of the heart, the breathing, the circulation, the nerves, the mind and will,—the whole personality. The chief ground is successful experience. Every time we do a thing well we are accumulating grounds for self confidence. In the presence of new difficulties we know we have done harder things and so undertake them

with composure and with the fullest use and control of all our powers. Even when not well grounded it affords auto-suggestion which often has temporary value. Diffidence, fear, timidity, cowardice inhibit all effective effort. Look on the bright side, expect success, and make these habitual. "He can who thinks he can". Give your personality a chance.

Optimistic Relations. Friendly and careful adjustment of self to others brings the maximum of cooperation and efficiency as well as of harmony and peace. Development of insight will enable you to discern the deeper grounds of friction and strife and also of friendship and affection, and reveal to you deeper meanings of life, and higher and more enduring joys. Love, guided by eugenic science, will develop a more wholesome, capable, and efficient race than the world has yet seen. Life will not be wasted in useless struggles, and old age, when it comes, will be endowd with friendships and happy memories, comforted by its achievements and surrounded by the fruits of its labors.

Optimism and Fate. Destiny has usually been pictured as unfriendly, or at least indifferent. The Three Fates of the ancients, who were supposed to spin out the thread of human life, were as heartless and unfeeling as the blind forces of nature. As life goes on a wise thrift accumulates a competency, and even tho misfortune sweep it away, the discipline and self-control acquired remain as character achievements which defy failure and loss. A well livd life has already succeeded, and may mock at any fate. The essential destiny is what we do; not what is done to us. Thus the life rightly livd may rise above fate and circumstance.

Life's Darker Side. But dark days there are for every life. Friends must be separated sometime tho the parting linger long. Every home must sometime be broken up; it is only a matter of years. Aside from death and bereavement, the course of life must smite the buoyant joy of child face and form into old age wrinkl'd and bowd down. There must be failures, disappo'ntments, defeats. Evangeline never finds her Gabriel in this wor'd tho she seek him in every age and every land; and if she found him she would often be disappointed in him; he would not be the ideal she expected and the result might be sullen submission, or the empty years beyond the divorce court.

Optimism and Religion. When all in life fails in its promise and all our optimism seems buried forever, the angel of hope still sits by the sepulcher and points to another life where the

first is last and the last is first. If there were no life but what we see in this world, human life would be a stupendous joke. But the soul life is endless and this world is but its primary school. A sure optimism must reach beyond the earth life. Optimism in an army is called "morale"; in religion it is called "faith"; all three are phases of the same attitude towards life and its world. But while grounded in eternity and infinity, religion belongs also to our present life. A life rightly lived and adjusted belongs both to the transient and to the eternal and rises superior to any possible fate. The personality fully yielded to the will of God becomes absorbed in him and so rises above time and space and matter and sensation. We might define religion as a justification of optimism; for without it, optimism must ultimately be made believe, or illusion. We must have optimism for health, for courage, for happiness. In life's extremities we get it only by harmony with God and with His laws. Achieving this, nothing can finally go wrong. As Browning makes Pippa sing,

"God's in His Heaven—

All's right with the world:"

Optimism and Suffering. Tho the mystery of suffering is beyond all comprehension or explanation in this world, optimism is not entirely speechless in its presence. Suffering, bravely and uncomplainingly borne, is the most powerful agency of self-development we have; nothing else gives such strength and dignity of character. "We are made perfect thru suffering" and not otherwise. "They are they who came out of great tribulation" was said of the white-robed throng who had reached the zenith of human achievement. The most we can ask is, "Is human perfection worth such a price?" Not our optimism only, but the heroes, the martyrs, the supreme victors of all the ages, answer, "Yes". But, like the problem of immortality, if the problem of suffering could be solved in this life it would lose all its disciplinary value. It must remain a mystery to have any value for character development. Even here optimism is triumphant.

Be An Optimist. To achieve an intelligent, reasonable, justifiable optimism is the culmination of personal development and of human effort. It is the practical solution of life's problems both individual and social, for it is the test both of their theoretical solution and of their successful application in practical life. It is an old proverb that "The Devil has no happy old men". There can be no real, enduring optimism for a life wrongly lived. But if we not only submit to God's will, but interest ourselves

in helping to carry out His great scheme of evolution, we become, as it were, a part of His great family—his children—and share in all that He is. A wholesome optimism is a test of our education, our social relations, our health, our character, and our religion. But much depends on habit. Be joyly. Laugh at every opportunity; feel pleasant, feel glad. We are meant to be happy. But we cannot achieve optimism by merely recognizing its benefits and advantages; that is worse than futile. The basis of optimism must be grounded in faith; faith in the integrity of the world, faith in the right,—faith in God. A true optimism is the highest human achievement, the divinest gift that life can bring.

Books. Books are the most significant things in human life. By them absent and invisible souls still speak to us. Imagine yourself in a great library. Before, behind, on the right, on the left rise a great wall of books, shelf on shelf, tier on tier, thousands and thousands of them. They are not merely paste-board and paper. No, no! They are the greatest souls that thru all the ages have lived on this earth. And they stand there, tier on tier, shelf on shelf, waiting to enter into your life, to bring you their help, their ideals, their wisdom, their courage, their inspiration. A library is a great spiritual presence. Make great books your companions. Open to them your heart and mind and let them speak to you, and you will rise to their level. You cannot physically associate with the world's greatest, but you can know them in their books or those written about them. The books you read and love will have a great part in your personal development.

The Culmination. Faltering humanity pictures a City Eternal as the goal of personal development. Doubtless this has great value, but there is a greater. We fit ourselves for another life by what we do to make this one better. Into the life of the world One has entered with the strangest story in the annals of men. A life so simple, so vital, so kindly, so wise, so just, so inspiring that it is the world's moral ideal, the culmination of personal development. The moral ideal He embodied is the greatest fact in the history of the race. There is no more powerful aid to right living than habitually to ask "What would Jesus do if he were in my place?" To know his teachings, to admire and approve and obey them is the highest goal life can achieve. To do this is the work of a lifetime, but as you approximate such a character you are nearing the culmination of the truest and highest personal development.

STUDIES ON CHAPTER IX.

Suggested Questions to Aid Discussion.

1. Which gives the greater pleasure, anticipation or actual experience? 2. Why does optimism help a doctor? 3. Why do we enjoy optimistic more than pessimistic companions? 4. Explain how "desperate" came to mean recklessly or extremely bad. 5. Is Nature or man himself responsible for most of human sorrow? 6. Why do we notice unpleasant more than pleasant things? 7. In our experience which is the more difficult to achieve, progress or regress? 8. If left to themselves do things naturally tend to improve or to deteriorate? 9. How can we account for progress in the universe? 10. Would a bad man be any happier in heaven than in hell? 11. During the Great War were the chief leaders optimists or pessimists? 12. Why did the German government deceive the German people so concerning the causes and events of the war? 13. Is it possible that more good than harm may ultimately result from the war? 14. If so, should that make us favor war? 15. Should the Red Cross care for enemy wounded? 16. What effect did the war have on prohibition? On woman Suffrage? On Wages? 17. What are some of the grounds of social or national optimism? 18. How are personal ills often blessings in disguise? 19. Can we have self-confidence without self-conceit? 20. Is it better to be different than self-conceited? 21. Can one be happy in spite of failure or poverty? 22. Are the rich happier than the poor? 23. Is the old maxim true, "Be good and you'll be happy"? 24. Did Evangeline really find Gabriel? 25. Does perfect optimism necessitate a future life? 26. What grounds of optimism may we find in suffering? 27. Must optimism be achieved by personal effort? 28. Is that better than having it given to us? 29. Do we know enough to ground our optimism in knowledge? 30. Are we strong enough to ground it in our strength? 31. What is the best ground of optimism? 32. Why are great books so important to personal development? 33. Why is an example necessary in personal development?

PERSONAL QUESTIONS

1. Do you have the "blues" often? 2. How can you account for them? 3. Do you worry about things that can't be helped? Why? 4. Why should the Providence that cares for the flower and the grass care for you? 5. What is your attitude towards the Divine care? 6. What is the ultimate basis of your own optimism?

INDEX

	<i>Page</i>		<i>Page</i>
Adolescence	77	Love, Serious	70
Athletic Games	36	Lowell and Emerson	44
Bain's Laws	19	Maladjustments	55
Books	86	Materialism	66
Breaking Habits	20	Memorizing not Study	27
Changing Personality	9	Misjudging Others	65
Courtesy and Sincerity	52	Mystery, Each Person a	62
Dancing	37	Negative Energy	46
Debts	43	Obedience and Energy	47
Education is Growth	23	Optimism and Pessimism	80
Education not Knowledge	23	Optimism and Religion	84
Emotion	41	Orator, The	41
Energy, Conation	40	Peacemaker, The	54
Enoch Arden	70	Perseverance	43
Eugenics	76	Persistence of Habits	20
Evolution	81	Personality	4
Exuberant Play	36	Personality, Varieties of	10, 12
Games, The Best	36	Popularity, Deference	51
Games of Chance	37	Push	42
Habits	14	Puzzles, Study of	61
Habits, Allies or Enemies	18	Recreation	33
Habits and Character	16	Right Attitudes	52
Habits and Energy	42	Rudeness	53
Habit and Fatigue	15	Self-Adjustment, Isolation	50
Hard Lesson, The	25	Self-Control	40
How to Study	27	Self-Education	23, 24
Humility and Diffidence	7	Sir Galahad	78
Insight	59	Social Peace	53
Insight and Citizenship	67	Spiritual and Mental Energy	46
Insight in Reading	60	Study Alone	29
Insight, Sympathetic	65	Studying and Thinking	27, 28
Interpretation	63	Thrift	42
Invention	61	Training Insight	66
Judgment	61	Training the Voice	30
Life's Darker Side	84	Tree, The Forbidden	74
Light, The Inner	62	Undeveloped Energy	45
Living at Our Best	21, 44	Warning Words	74
Love	69	Will and Disease	41
Love's Counterfeit	70	Work vs. Play	33

UNIVERSITY OF OKLAHOMA BULLETIN

The University Bulletin has been established by the university. The reasons that have led to such a step are: first, to provide a means to set before the people of Oklahoma, from time to time, information about the work of the different departments of the university; and second, to provide a way for the publishing of reports, papers, theses, and such other matter as the university believes would be helpful to the cause of education in our state. The Bulletin will be sent post free to all who apply for it. The university desires especially to exchange with other schools and colleges for similar publications:

Communications should be addressed:

**THE UNIVERSITY OF OKLAHOMA
UNIVERSITY HALL
NORMAN, OKLAHOMA**

University of Oklahoma Bulletin, published by the university, is issued semi-monthly. Entered at the postoffice at Norman, as second class matter, under act of congress of August 24, 1912. Accepted for mailing at special rate of postage, as provided for in Section 1103, act of October 3, 1917, authorized on July 8, 1918.

THE UNIVERSITY PRESS